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# THE HISTORIE

OF  
That most famous Saint and Souldier  
of CHRIST IESUS;  
S<sup>t</sup>. G E O R G E  
OF  
CAPPADOCIA;

*Asserted from the Fictions, of the middle  
Ages of the CHURCH; and opposition,  
of the present.*

The Institution of the most Noble ORDER of  
St. G E O R G E, named the GARTER.

*A Catalogue of all the Knights thereof untill this present.*

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By P E T. H E Y L Y N.

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P S A L. 116. 15.

*Right precious in the sight of the Lord, is  
the death of his Saints.*

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LONDON.

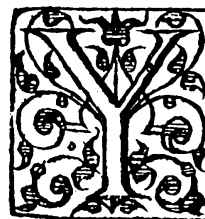
Printed for H E N R Y S H Y L E, and are to be sold at his  
Shop, the signe of the Tygers-head in St. Pauls  
Church-yard: 1631.



TO  
THE MOST HIGH  
AND  
MIGHTY PRINCE  
**CHARLES,**

*By the Grace of God, King of*  
**GREAT BRITTAINE, FRANCE, and**  
**IRELAND,** Defender of the Faith,  
*&c. Sovereign of the most Noble*  
*Order of St. GEORGE, called*  
*the Garter.*

MOST DREAD SOVEREIGNE.



Our Sacred *Maje-*  
*stie* being a **KING,**  
then, onely in the  
hopes and expectati-  
on of your people; vouchsafed to  
A 3 Grace

THE EPISTLE

Grace me in the Infancie, and cradle as it were, of mine endeavours. Your *Majestie* was then my choise : and I was prompted to devote my selfe unto You, onely upon the true renowne of your Princely vertues. But now I am no longer left at my former liberty. For since your *Maiestie* hath pleased, so graciously to admit of mee to your *Service* : it might be iustly accounted an *Apostasie* from Dutie, should I not consecrate my selfe, and all that I am able, unto your *Maiesties* acceptance. Yet were I, as a *Subject*, bound onely in alleigance, to your *Majestie*; yea were I borne an *Alien* to your *Maiesties* Dominions : this present Worke, (which heere in all  
humi-

DEDICATORIE.

humilitie I prostrate at your Gracious feet;) could not so fitly bee addressed to any other. It is (so please your *Majestie*) a Iustification or *Assertion of the Historie of St. GEORGE the Martyr*: whom some have so farre quarrelled, as eyther not to grant him, heretofore, a being on the Earth; or now, an habitation only with the *Feinds* in *Hell*. St. *GEORGE* thus tainted in his Honour, and in a word, dethroned from all his former glories; to whom should hee referre the hearing of his cause, but to your *Maiestie* : the *Sovereigne* of that most Noble and Heroicke *Order*, which in the first Foundation of it, was entituled by his Name; and (as the times then  
A 4 were)



THE EPISTLE DEDIC.

were) committed to his *Patronage*.  
 Which favour if your Maieſtie  
 vouchſafe him : this great and  
 weighty cauſe, unfortunate in  
 ſuch an *Advocate*; will yet be hap-  
 pie in the *Judge*. *The onely Ruler*  
*of Princes, which hath ſet a Crowne*  
*of pure gold upon your Head; prevent*  
*You with the bleſſings of his Good-*  
*neſſe* : and grant unto your Maie-  
 ſtie, a long and prosperous Life,  
*here*; and *length of dayes for ever*  
*and ever*. Theſe the continuall  
 prayers, of

*Your Maieſties,*

Moſt humble Subject

and

faithfull Servant,

PET. HEYLYN.



TO ALL THOSE  
 MOST ILLVSTRIOVS  
 KING S, PRINCES, and PEERES;  
 Knights of the Famous and  
 moſt Noble ORDER of  
 St. GEORGE, named  
 the Garter.

Moſt Excellent { KING S,  
 PRINCES,  
 and  
 PEERES.



*T* is accounted an eſpeciall  
 Honour in the GARTER;  
 that it makes them, which  
 for theyr vertue and de-  
 ſerts are admitted of it,  
 Companions even unto  
 KING S and PRINCES.  
 Thoſe therefore, which  
 are ioyned together in ſo  
 ſtrict

THE EPISTLE DEDICATORIE.

strict a bond of Vnitie, and made the same in a communion of all Noble qualities; farre bee it from my thoughts to take asunder: or to select Particulars, out of a Generall bodie, so united. The rather, because I now addresse my selfe unto You, in commendation of a Cause; wherein your whole Fraternitie, is ingaged ioyntly. It is almost Three hundred yeares, since that most excellent Order, never before adorned, at once, with such and so many Noble spirits; was by the Founder of it, Dedicated to St. GEORGE of CAPPADOCIA. A Saint, more than a Thousand yeares before that Institution, crowned with Martyrdome: And ever since, continually famous in the Church of GOD. Onely some few of late, on what authoritie I know not; have tooke upon them to discharge him, both of his place in Heaven, and reputation in the Church. In which, though their opinions are so contrary, that possibly there can bee no agreement made betweene them: yet they agree together to disgrace that holy Martyr: For by the first ranke of them, it is undoubtedly affirmed, that GEORGE the Martyr, so much honoured in the Christian world, is but a Counterfeit, a Larva; onely some strange Chimera, the issue of an idle braine; one that had never any being on the Earth. The others, as unquestionably, have made him in his life, a dangerous and bloudy Hereticke: and since his death, a wretched Soule amongst the damned. On both sides, Satis pro imperio. For this cause, it hath often beene one of my chiefest wishes, that some of those, whose

THE EPISTLE DEDICATORIE.

whose names are great for learning, and eminent in point of knowledge; would undertake the vindicating of this iniured Saint. But finding none, that have as yet adventured in it: I rather chose to put my selfe upon the taske, than that Saint GEORGE should longer suffer in his honour, and this Realme in him. The worke, such as it is, next under his most sacred Maiestie, I consecrate to you (most excellent Kings, Princes, and Peeres) and to the honour of that most noble Order, whereof you are; and in defence of which you were all ingaged, at your severall Installations. You celebrate St. GEORGE'S Feast, with many stately and magnificent Ceremonies: you weare his image and representation as your chiefest Ornament; you count it an especiall honour, to be called his Knights. I doubt not therefore, but St. GEORGE thus vindicated from the pennes and stomacke of his Enemies, will finde a gracious welcome to you: and that you will be pleased for St. GEORGE'S sake, to entertaine a favourable opinion both of the Worke and of the Author. In a full hope whereof, I doe with all Humilitie and Reverence, subscribe my selfe

The most unfainedly devoted

unto your Noble and

Heroicke Order,

PET. HEYLYN.



*Errata.*

Page, 18. line, 19. for all, read, almost all. Twice in the booke, for *See Psalm Sarum*, r. *Sec. Psalm Sarum*. Pag. 213. In the beginning of the Chapter, blot out, *Of the bodies of the Dead*. Pag. 240. l. ult. for 30000. r. 300000. And lastly, whereas it is reckoned (p. 314. l. 4.) as an ordinarie habit of the most noble Order of the Garter, to weare a Cloke with the Sunne on the left shoulder of it, in his full glory: Let the mistake be thus amended; *A Cloke with a device upon the left shoulder of it, compassing round the Garter, and St. GEORGE'S Crosse*. Such other litterall Errors as occur in it, the Reader may correct and pardon: these are the principall.

SYLLABVS


PART. I.



SYLLABVS  
CAPITVM.

PART. I.

The Preface.

(1)  He nature of Curiosity: (2) And pronenesse of the present Age, to new fancies. (3) The opening of the cause in hand. (4) The Reasons which induced the Author, to undertake the Patronage of St. George's Cause, and Historie. (5) His resolution in it; and the manner of his proceeding. (6) The method of the whole. (7) The Authors free submission of himselfe, and his performance, to the wise and learned.

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## CHAP. III.

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THE

# THE HISTORIE

OF

That most famous Saint and Soldier of

CHRIST IESUS,

St. GEORGE of CAPPADOCIA;

Asserted from the Fictions of the middle Ages of  
the Church, and opposition of the present.

## THE PREFACE.

(1) *The natur. of Curiositie:* (2) *And pronenesse of the present Age, to new fancies.* (3) *The opening of the cause in hand.* (4) *The Reasons which induced the Author, to undertake the Patronage of St. George's Cause, and Historie.* (5) *His resolution in it; and the manner of his proceeding.* (6) *The method of the whole.* (7) *The Authors free submission of himselfe, and his performance, to the wise and learned.*



(1)  
T is a sad Complaint of  
*Melchior Canus*, that  
many of us in this more  
neate and curious Age,  
doe peevishly (to say no  
worser) reject those an-  
cient Stories, which are  
commended to us in the  
best and gravest Au-  
thors.



Lib. II. Cap 4.

thors. *Pleriq; nostra hac atate, perversè, ne dicam impudenter, res, quas esse gestas gravissimi autores testati sunt, in dubium vocant.* So hee; and certainly, he spake it not at randome: but as a man which well fore-saw to what extremities, that restless humour of leaving nothing undiscussed; and not so onely, but leaving nothing in the state wee found it; at the last would bring us. For such the nature is of Curiosity, especially if once attended with Selfe-love, and that vnquiet spirit of Opposition: that wee are alwayes watchfull to pricke into the passages of former Times and Authors; and leaue no path vntroden, how crooked and indirect soever, which may conduce to the advancement eyther of our cause or credit. By meanes whereof, as sometimes happily wee doe good service to the *Common-wealth of Learning*, in the correcting of an Errour: so for the most part, wee involve it in uncertainties, or broach new errors vnder a pretence of canvassing the *Old*; or by denying credit to Antiquitie, we onely teach posteritie, how little credit may be due vnto our selves.

(2.) I say not this, to blunt the edge of any vertuous endeavours; nor to the prejudice of those heroicke spirits, by whom so many of the ancient Writers, which had beene buried in their owne dust, and made a prey to moathes and cobwebs, have beene restor'd vnto themselves. Ill may I prosper in my Studies, if I deny the least of due respects to them, to whose most fortunate and

and painfull travailes, wee owe no lesse than to the Authors. Nor would I gladly be esteem'd a *Patron*, eyther of lazie ignorance, or of dull credulitie: nor willingly bee thought to countenance those of the vulgar Heard, who runne into receiv'd opinions, as *Calderinus*, in *Ludovic Viues*, did to *Massel*. *Eamus ergo (said he) quia sic placet, in communis errores.* Not so. I know it argues a degenerate and ignoble mind; barely and simply to submit it selfe unto the tyrannie of popular fables, or old traditions: not daring once to search into them, to see at least some shew of reason in our bondage. Much like those noble Housekeepers, so much commended in the Country; who rather choose to haue their judgments question'd in giving entertainment vnto all; than that their Hospitality should bee accused, in excluding any. Onely I said it, a litle to take downe, if possible; that height of selfe-conceit and stomacke, wherewith too many of vs doe affront those Worthies of the former dayes, and set our selves against our Fathers. Which humour if it once possesse vs, in spight of him that told vs, *nihil novum est sub sole*; without regard of him that said it, *quia vetus est melius*; we must have every thing as new and moderne; as our selves: *new Organons for Logicke, new modell of Divinity*; scarce any thing which hath beene hitherto resolv'd, eyther in *Philologicall Theologie*, or in *Philosophie*, no not in Ecclesiasticall or civill History; not new, nor altered. The tendries and decisions of

Epigr. l. 5. 10.

of our Ancestours, growne as unfashionable, as their garments: and if we please our selves in any thing, it must be somewhat which is done according to the *newest Cut*: So, that were *Martial* now alive, he might with good applause correct himselfe in that one passage of his Epigram to *Regulus*; where he complaine's how much the latter wits were disrespected, compar'd unto the former: he might I say, correct himselfe, and reade it thus:

*Hi sunt invidia nimirum Regule mores,  
Præferat antiquis semper ut illa nova.*

Such is the envie of the present dayes,  
That onely new conceits are worthy praise.

Ethic. l. 1. c. 4.

(3) That so it is, is more than manifest: how justly, and with what disadvantage to reverend and sacred truth, might soone be made apparant by looking over the particulars. *Ἄριστος ὁ λόγος* *ἡ ἀλήθεια*, in the words of *Aristotle*. To scanne them over all, as it were infinite in it selfe; so were it nothing to the businesse now in hand: unlesse to shew, how much the truth hath suffered, not onely in our present Argument, but in those also. Let those, whose full abilities in all the rarities of Learning, have fitted them for undertakings of this noble nature; adventure in this worke: to makethose ancient friends, *Antiquitie* and *Novitie*, shake hands, and live againe together. It is a burden worthy of their shoul-

ders

ders onely, and to them I leave it. For me it is i-nough, if in the least degree I may bee serviceable in this kind: to free one onely captivated truth, out of the Dungeons where of late it was imprison'd: if for th' encouragement of others, I make it evident in this, *quàm magna veritas*, how great the truth is, and how mightily it will prevaile. Not to stand longer in the entrance, my purpose is to write in brieft, the Storie of that most blessed Saint and Soldier of CHRIST IESUS, *St. George*, of *Cappadocia*: and to produce such testimonies in defence thereof, as all the Ages of the Church successively have given him. No Saint in all the Calendar, the glorious Company of the *Apostles* excepted onely; scarce any of the *Noble Armie of the Martyrs*, able to shew a cleerer title to the Crowne of Martyrdome, or to produce more evidence to justifie his right vnto that honour: and yet not any of that *goodly Fellowship*, more ignobly handled; more shamefully discarded. For having in the generall vouche and confession of the Church; beene reckoned with the Saints departed; a Festivall allotted to his memory, and Temples consecrated by his name: for, having in the latter Ages of the world, beene honour'd as a *Patron of Christianitie*; and of speciall credit and opinion with us here in *England*: wee now are taught a Lesson so exactly contrary, that fire and water cannot be at greater difference. *St. George*, if they may bee beleev'd which say it, must now no longer bee conceiv'd, as one that ever

ver liv'd, or mov'd or had any being: or if a man at all, a wicked man, an *Arian*: This they affirme for certaine, and they affirme it with such confidence: as if they meant to leave us nothing, but this miserable choyce, of two such fatall mischiefes, both dangerous and extreame to choose the least.

*Pudet hac opprobria nobis*

*Et dici potuisse, & non potuisse refelli.*

Foule shame it were, should they St. George defie;  
And we stand mute, not able to replie.

(4) A thing as I conceive it, dishonorable unto God, that those of his retinue in the Heaven of Heavens, should at the suite of Curious and unquiet men, bee thus put under an Arrest, and so laid up for ever, in the Gaole of utter darknesse, or at the best, bound over to eternall silence & oblivion: A thing, as I conceive it, injurious to the *new Ierusalem*; made poorer by the losse of such a great & glorious Citizen: & to that blessed Corporation of the Saints themselves, so to be baffled of their rights and ancient liberties. Nor is it lesse to the dishonour of the holy Church, which hitherto hath reckon'd him among the Saints; and as a Saint, given him the honour due unto his name: nor to the Princes of this Kingdome, which haue elected him the *Patron* of their most noble Order of the *Garter*: or to those famous Peeres, his Knights; which every yeare doe

doe solemnize his Festivall with many noble Ceremonies; nor lastly, is it lesse to the dishonour of that High Court of Parliament, who since the Reformation hath thought it no impiety, to entitle him *S. George the Martyr*. For in the first of *Edward the 6. Cap. 14. &c.* wee find a mention of *the free Chappell of S. George the Martyr*, situate in the Castle of *Windsore*: and in the 5. of *Queene Elizabeth, Cap. 2. the Feast of S. George the Martyr* is expressly mention'd; to inquire no further. *Quod itaq; felix faustumq; sit, &c.* In the feare therefore of Almighty God, and to the honour of the Saints, his blessed Courtiers; I have adventur'd to restore this glorious Martyr to his place: not in the Heavens, from whence the powers of man were never able to remove him; but in the good opinions of us men, from which we have of late displac'd him. And as my duty binds mee next, in honour of the *Holy Church throughout the World*, and to the glorie of my gracious Lord and Master, the service of my Countrie, the satisfaction of my Brethren; and for the full content of that most noble Order, which I am sure hate nothing more, than *Superstitious Vanities*: I have endeavour'd, that neither wee become asham'd of our St. George; nor he of us: *Dij capris aspirate meis.*

(5) I know that in the prosecution of this Argument, I cannot choose but meet with many prejudices: the names and dictates &c. of those reverend and famous men, which have affirm'd

the contrary; the censures and rebukes of such, who would have all things passe for currant, which are found extant in their Writings. But in the search of truth, wee must not be afraid of names, or censures. *Luther* had never ventured on the reformation of Religion: had hee beene eyther frighred by the Names of *Schola-men*, or terrified by any of the *Bulls* from *Rome*, or otherwise affraid of Opinion. Nor can I thinke it, more unpardonable in mee, to dissent from them; than first it was in them, to differ from *Antiquitie*. It was a noble saying of the great Philosopher, καὶ δὲν ἐπὶ σωτηρίᾳ τῆς ἀληθείας καὶ τὰ δίκαια ἀναπεῖν, That when wee make a search for truth, wee must have no respect of persons: and thereupon wee use it for a Proverbe, *Amicus Socrates, amicus Plato, magis amica veritas*. Truth is the maine of my enquire, I haue *Antiquitie* to friend, and the tradition of the *Church*, my *Sanctuarie*. What should I feare in such a cause, and so well seconded? Besides I cannot thinke, that ever those most blessed Spirits now with *GOD*, to whom wee stand indebted for so many helpes in Pietie and Learning: did ever hope to have their writings reckoned, as unquestionable. *Sic instituere maiores, posteri imitantur*: This only was a priviledge of the Apostles; that as they *Preached*, so we also should *believe*. If so, then as it is no injurie unto them, that we joyne with them, in an enquiry after Truth, which with such diligence they

*Math. lib. 1. Cap. 6*

*Tas. de Mor. Germ.*

they sought: so neither, if wee take another and a nearer way unto it; when wee perceive them, cyther through errour, or infirmitie, to have gone aside. Their Names as oft as I haue cause to use them, I shall not mention without honour: their words I shall lay downe ingenuously, and as I find them; without censure: Their reasons I shall examine modestly, and with due regard; such as their persons doe deserve. Those Authors, with whose weapons I haue made choyce to fight this battaile; I shall use also in the same manner: assigning every man his time, giving to every one his due; not sparing those which make most for mee, if I find them faultie.

(6) My method shall be this. I know the Church of *Rome* too full of libertie in framing of the *Legends*, by mixing Truths with Fictions, and suffering the corrupt and dangerous tales of Heretickes, to be wrought in, with both: hath given the cheife occasion, that this our *Saint*, with others, have in these latter dayes beene brought unto their tryall. First therefore, I shall make a short relation of such unwarrantable tales, as are found of him in the *Legend*, or set abroad by some late Fblers of our owne; or obtruded on the Church by heretickes. That done, I shall report in their owne words, the severall conceits of them; who have endeavoured to perswade us, that there was never such a man, as our *St. George*: and next, of them, who have beene diligent to prove our *Saint*, to bee an *Arian Bishop*;

*shop; a blandy Butcher* (as one calls him) *of the true Christians*. Not that I shall produce them all; but some onely of the cheifest: some five or sixe perhaps, of each of the opinions; *Et magna partium momenta*, the founders and abettours. Their arguments, which are not many, I shall quickly answer; proceeding so to such records, as yeild most testimonie to our *Saint*: the time and manner of his Death, the honour done unto his Reliques, to his memory; not onely by the Church, but by the greatest Kings and Princes of the Christian world. In which, I shall adhere especially to the plaine words and meanings of those Authors, whose authorities I urge; not wresting them aside, or stopping of their mouthes, when they speake not to my purpose. My study is for truth, not faction. And if at any time, which is but seldome, I shall take liberty to use conjectures in the explaining of some passage, which else might give occasion of exception: I hope it will be said, that I am only *αὐτόλαμος*, ingenuously bold; not *τόλμος*, audaciously presumptuous.

(7) The whole worke, as it is consecrated, next under G O D, unto the service of his most excellent Majesty, and of this flourishing Church whereof wee are; both which are principally interested in this cause, by reason of the Honours which they have conferr'd upon our *Martyr*: so from them cheifly, I expect my censure; yet so, that I submit it also to the censure of all honest, learned, and religious men; whom I beseech with

with all respective reverence, to pardon such mistakes, if any bee, which their more able knowledge shall discover to them: and though they thinke not fit, to approve the worke; to commend my purpose. Those selfe-conceited ones, which are so stiffe (as King *Harry* used to say) in *their new Sumptuous*; and whose opinions hang upon anothers sleeve; not to bee taken off with reason: I leave unto the jolly humour of their singularities. Against such men, I am resolv'd to entertaine the resolution of *Mimnermus*, as hee hath thus expressed it:

Τὴν αὐτῷ φρένα τέρπει, δυσηλεγέων δὲ πολιτῶν  
Ἄλλός τις σὲ κακῶς, ἄλλος ἀμεινον ἐρεῖ.

*Reioyce my Soule: though some offended bee  
And speake thee foule; others will cherish thee.*

(6) I cannot but be conscious to my selfe, that there are many things omitted, in this following Discourse; which might adde further lustre to the cause, and vindicate St. *George's* honour with the more applause, and satisfaction. Yet I must say withall, that nothing is omitted in it, which eyther my memory could prompt unto mee; or which by diligent enquirie into all kind of Authors, which I thought likely to afford me any helpes; might possibly be met with. If any one, who shall vouchsafe to cast his eye upon it, will please to let mee know wherein I am defective;

fective; and give mee such directions, as may be serviceable to the perfection of this worke: I shall with joy and thankfullnesse accept them; and willingly make knowle, by whom I profit. Which if they doe, and that they would be pleased so farre to grace mee, is in the chiefe of my desires: I doubt not but *St. George* will bee againe as high in our opinion, as in the Times before us, most affected to his memorie. This, as I then should happily presume of; so I despaire not of it now: submitting, as before I sayd, my selfe and my performance, unto all honest, learned, and religious men; and to them onely.

As for the rest,

*Odi profanum vulgus, & arceo.*

# CHAP. I.

## CHAP. I.

- (1) *Three kinds of Imposture.* (2) *The first Author of Scholasticall or fabulous Historie.* (3) *The three ages of the Church in these later times.* (4) *Iacobus de Voragine, the Author of the Golden Legend: his time and qualitie.* (5) *His fiction of St. George's killing of the Dragon.* (6) *The remainder of the Legend, continued out of Ovid.* (7) *The fable of St. George's Birth in England:* (8) *Poetically countenanced by Edm. Spencer.* (9) *The Legend of the Dragon, reiected by the learned Romanists.* (10) *Defended by Geo. Wicelius.* (11) *The Scene whereof removed from Africke, into Asia.*

(1)



That excellent though unfortunate Sir FRANCIS BACON, created afterwards Lord Verulam, and Viscount St. Albons; in his religious *Essayes*, thus informs us. There are (saith hee) three formes of speaking, which are, as it were, the style and phrase of imposture: By the first kind of which, the capacite and wit of man is fetter'd and intrangled; by the second, it is trained on, and inveigled; and by the third, astonish'd and enchanted. The first of these, he attributes unto the *Schoole-men*: the last, to those, which trade in mysteries and parables. The se-

cond is, of them, who out of the vanity of their wit, (as *Church-Poets*) doe make and devise all variety of Tales, Stories, and examples; where, by mens minds may be led into beleefe: from whence grow the *Legends*, and the infinite and fabulous inventions and decames of the ancient Hereticks. So that wee see two severall diseases, or corruptions of Storie rather, to proceed from one and the same Fountaine, Vanitie of Wit; though after, they have diverse ends, and different purposes: the purpose of the *Legend*, being to advance the reputation of the Saint; the project of the Hereticke, to make the Saint a countenance and Patron to his Cause. With each of these diseases, the Storie of our Saint, and many others also of that glorious Company, are deeply tainted: the Hereticks inserting such passages into their Histories, as might perswade the world to thinke them of their party; the others labouring so to, describe their lives and passions, as might procure unto their shrines, a greater measure of Devotion and attendance. The one of these, an effect onely of a superstitious Piety, the other a designe of a malicious cunning.

(2) And first, beginning with the *Legendaries*, which of these two Impostors are the last in time, and least in danger; they tooke beginning from one *Peter*, surnamed *Comestor*: the Author, as his friends doe stile him, and as himselfe inscribe's his worke, of the *Scholasticall Historie*. But they which looke upon his Writings with the

the eye of judgment, and not of blind Affection, have thought it fitter to bestow upon him that Character, which I have somewhere read of *Herodotus*: and to intitle him, *Fabulosa Historia Patrem*, the Father and Originall of all those fabulous Tales and Legends, which at this day are so frequent in the *Roman Church*. Sure I am, that *Bellarmino* hath given him this Censure, that he inserted into the sacred Stories of the Bible, many things out of vulgar glosses, and prophane Authors; not rarely mingling with it uncertaine and unprofitable Fables. *Scriptit autem* (saith he) *inferens verbis sacris multa ex glossis, & ex prophanis Auctoribus; & non raro admiscens incertas Historias*. He liv'd and writ about the year 1150. which Age, with that that followed, may most deservedly be intituled *Fabulous*.

(3) For as the learned *Varro* call'd the first Ages of the world, before the Flood, (conceive it of *Dencalion*) *adum* obscure, because of the ignorance thereof; and those which were before the first *Olympiad*, *mutina* Fabulous, because of those so frequent Fables of the Gods and Goddesses, in them delivered; but those that next succeeded them, *isotina* Historically, the writings of it beginning now to be worthy credit: so is it also in these latter Ages of the Church. There was a time, which *Bellarmino* doth call *Infelix seculum*, a time of ignorance and darknesse: which lasted from the year 900. unto the year 1100. or thereabouts. There also was a time, which

De Script. Eccles.

In Chronol.



wee may properly call *novels*, or Fabulous; delighted only in the myracles & apparitions of the Saints; with other matters of that nature: the fruits of superstitious fancies. And last of all, when learning was reviv'd by *Petrarch*, and his endeavours seconded by *Fl. Blondus*, *Aeneas Sylvius*, *Picus Mirandula*, and others of that time and Country; the Church may justly stile her A&S and Monuments, Historicall, and true: the knowledge of the present times, having expell'd the ignorance of the first Ages; and discovered the fabulous vanities of the other.

(4) Not to search further in this Argument, let it suffice that we have found the first Father of the *Legendaries*, in the Westerne Churches: nor is it to be doubted, but that he had a fruitfull issue, in an age so prone to Superstition. Of these, the man of greatest Fame, was *James* Archbishop of *Genoa*, in *Italie*; a native of that Country: his surname, *De Voragine*, so call'd in the opinion of *Helvicius*, *quasi Vorago esset Bibliorum, propter crebras allegaciones*; because he was so great a Student in the Holy Scriptures, so frequent in quotations. *Philippus Bergomensis*, and *Possevin* since him, will rather have it to bee *de Viragine*, a little Village in the territorie of *Genoa*, the place of his Nativity. *Olaus*, in his *Nomenclator*, placeth him, *ad Annum* 1278. *Helvicius*, in the yeere 1280. And *Bergomensis* ten yeeres after, *Anno* 1290. None of them differing from the truth, though from themselves. The last of these, give's him the commendation

dation both of Eloquence and Learning: and *Vossius* makes him, in his worke *de Latinis Historicis*, to be the first Translatour of the Bible into the *Italian* language. His workes were many, and of good opinion in the Church: but none of equall credit with the Historie, which he collected of the lives of Saints. Himselfe intituleth it, *Historia Lombardica*; call'd by the people, for the excellency thereof, (as it was then conceiv'd) the *Golden Legend*. A booke in the esteeme and judgment of those times, of high desert: how ever now the learned Papists haue rejected it with „ shame inough. There is (saith Master *Harding* „ in his *Detection*) an old Moathe-eaten booke, „ wherein Saints lives are said to be contain'd; cer- „ taine it is, that among some true stories, are many „ vaine fables written. And *Lud. Vives* give's him this censure for a farewell, that he was *homo ferrei oris, plumbei Cordis*; some also adde, *Animi certe parum prudentis & severi*; a man of little wit, and lesse judgment, a leaden heart, and a brazen forehead.

(6) Of him, and of his *Legend*, more hereafter: and for the present, let us looke upon him, in his so memorated Storie of *St. George*, and of the Dragon. He begins it thus. *Georgius Tribunus, genere Cappadox, pervenit quadam vice in Provinciam Lybie, in civitatem que dicitur Silena: iuxta quam Civitatem erat stagnum instar Maris, in quo Draco pestifer latitabat; statq; suo ad muros civitatis accedens, omnes insciebat: quapropter com-*

L. 4. ad Pag. 131  
Pag. 251. b.

De Tradend.  
discipl. l. 2.

V. Chapt. 5.  
§. 9. 10.



*compulsi cives duas oves quotidie sibi dabant, ut eius furorem sedarent. Cum ergo iam oves pene deficerent, inito consilio ovem cum adiuncto homine tribuebant. Cum igitur sorte omnium filij & filia consumpti essent, quadam vice, filia Regis unica sorte est deprehensa, & Draconi adiudicata, &c.* Once on a time  
 „ (for so wee will begin it) St. George of Cappado-  
 „ cia, a Colonell or a Tribune of the Soldiers at  
 „ that time, came to the Country of *Lybia*, and to  
 „ the Citie of *Sisena*, (A City, as *Don Quixote*  
 „ said of his Kingdome errant, that is not to bee  
 „ found in all the Map.) Neere to this Towne,  
 „ there was a Lake as big as any Sea, God blesse  
 „ us; and in that Lake a deadly Dragon, which  
 „ with his breath did poyson all the Country  
 „ round about him: and therefore the poore peo-  
 „ ple were compell'd, God helpe em, to give him  
 „ every day two sheepe, to keepe him quiet. At  
 „ last, when all their sheepe were spent, alas poore  
 „ people, they were compell'd to give him every  
 „ day one sheepe, and one man or one woman  
 „ with it, to make up the number. And then  
 „ when almost all their Sonnes and Daughters  
 „ had beene eaten, at length the cruell and unluc-  
 „ ky lot fell upon the Kings Daughter, her Fa-  
 „ thers onely Child, and her mothers blessing.  
 „ It was a sorry house I warrant you, but who  
 „ could helpe it, the poore Lady was drawne  
 „ forth into the Fields, and stript of all her gay  
 „ attire, and bound unto a stake, and ready for the  
 „ foule Feind that was to eat her. &c.

(6) So

(6) So farre the Storie, or the Tale rather in the *Legend*: the rest of it for the more variety, we will make bold to borrow out of *Ovids Metamorph.* who in his *Perseus* and *Andromeda*, hath very perfectly express'd the Progress of the fiction, so perfectly, that were the names changed, and the occasion altered; wee might with good reason affirme it for the same, as indeed it is. But thus the Poet:

*Quam simul adduras religatam brachia cantes  
 Vidit Abantiades; nisi quod levis aura capillos  
 Moverat, & tepido manabant lumina fletu,  
 Marmoreum ratus esset opus, &c.*

*Metamorph. l. 1.*

This, and the rest that followes, thus rendred by Sir George Sandys, by whom this Author is translated, even to the wonder and the envie of his Reader.

*Whom when the Heros saw to hard Rocks chain'd,  
 But that warme tears from charged eye-springs drain'd,  
 And light winds gently fann'd her fluent haire,  
 He would have thought her Marble. Ere aware  
 He fire attracteth; and astonisht by  
 Her beauty, had almost forgot to flye.  
 Who lighting said, O fairest of thy kind,  
 More worthy of those bands which Lovers binde,  
 Than these rude gyves; the Land by thee renown'd  
 Thy name, thy birth declare, and why thus bound.*

At

At first the silent Virgin was afraid  
 To speake to a man, and modestly had made  
 A vizard of her hands; but they were tied:  
 And yet abortive teares their Fountaines hide.  
 Still urg'd, lest she should wrong her innocence,  
 As if asham'd to utter her offence;  
 Her Country she discover's, and her name,  
 Her beauteous mothers confidence and blame, &c.  
 When, as a Gally with fore-fixed prow  
 Row'd by the sweats of slaves, the Sea doth plow:  
 Even so the Monster furroweth with his breast  
 The foaming Flood, and to the nere Rocks prest;  
 Not farther distant than a man might sling,  
 A way-inforcing Bullet from a sling.  
 Forthwith the youthfull issue of rich showers,  
 Earth pushing from him, so the blew skie towre's.  
 And as Iove's bird, when she from high survaie's  
 A Dragon basking in Apollo's Rayes,  
 Descend's vnscene; and through his necks blew scales  
 (To shun his deadly teeth) her talons nailes:  
 So swiftly stoopes high pitch'd Inachides  
 Through singing aire; then on his backe doth seaze;  
 And neare his right sinne sheathes his crooked sword  
 Vp to the hilts; who deeply wounded, roar'd.  
 Now capers in the aire, now dives below  
 The troubled Waves, now turnes upon his foe:  
 Much like a chafed Boare, whom eager hounds  
 Have at a Bay, and terrifie with sounds.  
 He with swift wings his greedy chops avoyd's,  
 Now with his Fawchion wounds his scaly sides.

Nov

Now his shell-rough-cast backe; now where the taile  
 Ends in a Fish, or parts expos'd to assaile.  
 A streame mixt with his bloud the monster flings  
 From his wide throate; which wets his heavy wings.  
 Nor longer dares the weary Youth relie  
 On their support. He sees a Rocke hard by;  
 There light's: and holding by the Rocks extent,  
 His oft-thrust sword into his bowels sent.  
 The shoare rings with th' applause that fills the skie.  
 Then came the aged King and Queene with ioy  
 To greet him Conquerour, whom now they call  
 The Saviour of their house, and of them all.  
 And up the Ladie came freed from her chaines;  
 The cause, and recompence of all his paines.

So farre the storie out of *Ovid*. The rest that followes in the *Legend*, is the baptizing of this King, his redeem'd Daughter, and his people: which done, and some instructions left among them, for their better progresse in the faith; hee commended them to God.

(7) This Fable of the Dragon, as it was very gracious with the people of those times; so did it quickly spread abroad: and in the close, when others did neglect it, became a principall Pageant in that doughty Historie of the *seven Champions*. The Author of which Pamphlet, to the no small advancement, as he takes it, of the *English* name; hath made him to be borne of *English* Parentage, and of the *royall blood*. His Father, the Lord *Albert*, Lord Steward of the Kingdome; his Mother

ther Daughter to the King; his birth-place, *Coventrey*: this last most probable, for like a *Coventrey* man, hee did his best at first; in his so dangerous an encounter with a burning Dragon in the Land of *Egypt*. Mark'd at his birth (forsooth) with a red bloody *Crosse*, on his right hand; a golden *Garter*, on his left leg; and a red Dragon on his brest: but even as soone as borne, conveyed from thence by *Caleb*, an Enchantresse of the Woods, and there I leave him.

(8) To this Relation, of his being borne of *English* Parentage, our admir'd *Spencer*, although poetically, doth seeme to give some countenance: where he brings in his *holy Hermise*, heavenly *Contemplation*, thus laying to *St. George*, the *Red-crosse Knight*, his Parentage and Country.

65.

*I wot (quoth he) thou spring'st from ancient race  
Of Saxon Kings, that have with mighty hand,  
And many bloudy battailes fought in place,  
High rear'd their royall Throne in Brittain land;  
And vanquish'd them unable to withstand.  
From thence a Faerie thee unweeting rest,  
There as thou slepst in tender swadling band:  
And her base Elfin brood, there for thee left,  
Such men doe changelings call, so chang'd by Faeries*  
(theft.

66.

*Thence she thee brought into this Faerie Land,  
And in an heaped furrow did thee hide;*

Where

Faery Qu. l. 1.  
cant. 10.

*Where thee a Ploughman all unweeting fond,  
As he his toilesome teame that way did guide;  
And brought thee up in Ploughmans state to bide,  
Whereof Georgos he thee gave to name:  
Till prickt with courage, and thy forces pride,  
To Faery Court thou cam'st to seeke for fame;  
And prove thy puissant armes, as seemes thee best be-*

(came.

(9) But to returne againe unto the *Legend*, according as in those times it was commonly receiv'd, we have it almost word for word in *Antoninus Florentinus*. Who though in other of his stories, he is conceiv'd to give too much credit to popular reports: in this particular he hath playd the part of a *Relatour* onely, not an approover of the *Fable*. For in the Close he tels us, that this the *Legend* of *St. George*, is reckoned by *Gelasius inter apocryphas Scripturas*; For many passages therein which may well be doubted, *ut de Dracone interfecto, & filia Regis per eum liberata, &c.* as for example, this his encounter with the Dragon. Much also to this purpose *Raphael Volaterran*, who flourish'd in the time of Pope *Inlio* the second, (*anno viz. 1506.*) to whom his Worke is dedicated. *S. Georgius Martyr, genere Cappadox, Tribunus Militum sub Diocletiano merebat. Draconem maximum in Africa exercitum terrentem, solus Deo fretus dicitur interemisse: qua tamen Historia in Niceno Concilio, inter Apocrypha est habita.* „ *St. George* the *Martyr*, by birth a *Cappadocian*, „ was under *Diocletian*, one of the *Tribunes* of the

D

„ Sol-

Summa Histor.  
part. I. lib. 8.  
§. 23.

„Soldiers. It is reported of him, that he kill'd  
„a great and dreadfull Dragon in the Land of *A-*  
„*frica*: which Storie notwithstanding, is in the  
„*Nicene* Councell ( he meanes the Canon of *Ge-*  
„*lasius*, made in a Councell of 72. Byshops ) re-  
„puted as *Apocryphall*. Where we may note, that  
onely his so memorated conflict with the Dra-  
gon is exploded, but not his Martyrdome, or  
being.

( 10 ) Onely *Wicelius*, of as many as I have  
seene, endeavours to make good the *Tale*, by rea-  
son. A man of good abilities in Learning, and, as  
we may conjecture by his writings, no furious *Pa-*  
„*pist*: however it hath pleas'd *Balaus*, to give him  
that unworthy title, of *Papisticus adulator*, a Po-  
pish Parasite. He in his *Hagiographie* or History of  
the Saints, writtē, as it appears by his *Epistle Ded.*  
in the yeare 1541. doth argue thus. *Gentilitas*  
*persuasa fabulis poeticis, credidit quicquid fingeba-*  
*tur de tauro Marathronio, & apro Caledonio, belluis*  
*terrae exitiosissimis. Verum quando nos omnipotentia*  
*divinae fortiter gesta omnia religiose adscribimus; nil*  
*erit absurdum, Draconem Lybicum abs Deo per dex-*  
*tram Christiani equitis à medio sublatum, ne plus dam-*  
*, ni inferret miseris mortalibus.* The Gentiles (saith  
„he) induced thereunto by poëticall fictions one-  
„ly, did willingly beleave the stories told unto  
„them, of the *Caledonian* Boare, destroyed by *Me-*  
„*leager*; & of the *Marathronian* Bull, wch was slain  
„by *Hercules*. What error is it then, or what absur-  
„dity, if we wch attribute all noble Acts unto the  
„migh-

Gen. 3. c. 38.

In Georgio.

„mighty hand of God; if we (I say) beleave, that  
„God destroyed this *Lybian* Dragon, by the va-  
„lor of a *Christian* Champiō? So he. His argument,  
we see, is drawne *à posse Dei*, from the power of  
God, which no man question'd; and wherein the  
businesse is mistaken; the scruple being, not what  
might possibly be done by God, in the extent of  
power; but what was done in truth of Story.  
Sr. *W. Rawleigh*, in his most excellent Historie of  
the *World*, seeme's somewhat to incline this way,  
but of him and his conceit, in a place more proper.

( 11 ) Thus have we spoken hitherto, of an *A-*  
*frican*, or *Lybian* Dragon; for so it is reported in  
the *Legend*, and in those other Authors whose tes-  
timonies wee have used: but wee must now re-  
move our Scene, and carry the whole story with  
us into *Asia*. How this was done, or by what  
meanes, I am not able to determine: unlesse per-  
haps those Spirits, (for I dare not call thē Angels)  
which translated the dwelling house of the blessed  
Virgin, out of *Asia* into *Europe*; to make some sa-  
tisfaction for that injurie, conveyed the storie of  
this Dragon, out of *Africk* into *Asia*. Sure I am,  
that they of *Syria* and *Palestine*, are very confi-  
dent, that the Dragon was their Country-man;  
and that St. *George* encountred him in the Plaines  
of *Libanus*, neere unto *Berytus*, now *Barutti*, a  
chiefe Towne of *Syro-Phanicia*. Thus witnesseth  
*Ludov. Patritius*, in the first booke of his owne  
Travels, speaking of this *Berytus*. *Nihil ibi memo-*  
*ratu dignum præter id quod incolæ memorant, locum*

V. part. 2, Ch.  
8. 9. 10.

Cap. 3.

*viz. vetustate exesum, squalentemq; ubi autumant D. Georgium Regis filiam ab immanissimo Dracone asservisse, &c.* We found there nothing worthy note, but an old ruinous Chappell, built in the place, where, as they say, St. George redeem'd the Kings Daughter, out of the very jaws of a dreadfull Dragon. So hee: and he begun his journey anno 1504. or thereabouts, during the Raigne of EMANVELL King of Portugall; to whom, at his returne to Lisbon, hee address'd himselfe. *Adrichomius* in his Description of the holy Land, anno 1589. goeth more particularly to worke, and makes the place to be, as before wee said, the Feilds of *Libanus*, betweene the Rivers of *Zidon* and *Adonis*. Where in his Map of *Aser*, we have the pictures of the Dragon and the Knight, in a fearefull skirmish: and in his text he tels us, that the place is by the Natives call'd by the name of *Cappadocia* (it being, wee must thinke, the birth-place of S. George's glories:) and that St. George there kill'd the Dragon. *In hoc loco, qui ab incolis Cappadocia appellatur, non longe a Beryto, memorant inclytum Christi militem D. Georgium, Regis filiam, &c.* as he there hath it. In memory of which exploit, there was a Castle, & an Oratorie, built after in the same place, being consecrated to Saint George: and the whole Country thereabouts, to this day call'd St. George's Valley. If this suffice not for the removing of it into Asia, we may reade in Mr. *Seldens* notes on the *Poly-Olbion*, that hee is pictured in his Knightly forme at *Beryth* a City

Num. 9.

Pag. 68.

„ City of *Cyprus* (he means questionlesse of *Syria*)  
 „ with a Dragon under him, and a young Maide  
 „ kneeling to him. An Argument no doubt, whereby the people make themselves beleeeve, that the great Dragon was kill'd within their borders: even as to justifie the Tale of our Sir *Bevis*, and his Page the Gyant *Ascapart*; the people of *Southampton*, have placed their portraitures upon their gate.

But of the Legend, and those unwarrantable Fables thence arising, we have spoke inough. Only me thinkes this their exact and punctuall pointing out the place, of this great duell, brings in my mind, what I have somewhere read of the blind Senatour *Montanus*. Who beeing once at Supper with the Emperour *Tyberius*, highly commended the great Mullet, which hee heard say, was set before them on the Table; and shewed how faire it was, how fat, how it fill'd the Charger, how it lay: and ever as he spake, hee turn'd his face, and pointed with his finger to the higher end of the Table; whereas indeed, the Mullet was a great deale below him.

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CHAP. II.

## CHAP. II.

(1) *Of Heretickes and their Originall.* (2) *Their early practice to corrupt the Gospell.* (3) *Their arts to countenance their cause.* 4. *Their plots discover'd, and condemn'd; by Councels, and by Fathers.* (5) *The iniurie done by Heretickes, unto the History of St. George.* (6) *St. Athanasius accused for Magick by the Arians.* (7) *Of Alexandra, Diocletians wife in the Arian Legend.* (8) *The indiscretion of some Church-Historians in their choyce of Argument.*

## (1)

**H**ave now done with the first kind of Imposture, conversant about the Historie and lives of Saints, the last, as before I said, in time, and the least in danger. That onely did intend, to dispose the mind to entertaine ungrounded Fables, doubtfull traditions, and unwarrantable fictions; whereby it might be rais'd unto a constant liking of those parties, commended to it in those Fables, fictions and traditions. But this that followes, endeavours principally to infect the understanding, and to prepare the will, to countenance that cause which themselves support: infusing into every part and Section of their writings, some secret venome, which the unheedfull Reader may swallow

low unawares. That (as I said before) an effect onely of superstitious Piety: but this, a treacherous designe of malicious cunning. A cunning even as old as Heresie it selfe: Heresie I meane as now we take the word, for a malicious and stubborn opposition to the truth, delivered to us in the holy Gospell. I say as now we take the word, for if we take it accordingly as it hath bin used in ancient Authors, we have not onely Heresies in Christianity; but even in *Judaisme*, in the Law of *Mahomet*, & in Philosophy both naturall & morall But take it as it is at this time used, and we referre the first originall thereof, to *Simon Magus*, τὸν μαγικόν, ἡνδρῶν οὐκ the first begotten of the Divell, as *Ignatius* calls him. Out of his mouth came those uncleane and filthy spirits, like to the *Frogs* in the *Apocal.* which came out of the mouth of the *Dragon*, and out of the mouth of the *Beast*, and out of the mouth of the *false Prophets*: even the spirits of *Divels working myracles*.

(2) No sooner came this *πρώτος, ἡνδρῶν*, this *Generation of Vipers* forth into the world; but they presently began to doe the will of him that sent them: making as many as they could, which went upright in the way of Gods Commandments; at first to halt and stagger betweene two opinions; and at the last, to forsake the living God, and turne to *Baal*. The Divell when hee was his owne Agent, in his attempt to seduce our Saviour; assaulted him with Scripture, saying, *It is written*: and these his children must needs also

Epistol. ad Tral.

have a *Scriptum est*, the better to set off and relish their temptations. Onely the Divell of the two was the more ingenuous: for hee produc'd the words of Scripture, as they were in the sacred Covenant, though with an ill intention: but these besides an ill intention to seduce, will both corrupt that Scripture which they had amongst them, and devise a new. In their attempts to corrupt the Scripture, they proceeded somewhat leysurely; yet with more haste, as the saying is, than with good speed: for such a vigilant eye the watchmen of the Church did keepe upon them, that they were instantly discovered. *Marcion*, as *Epphanius* tells us, had alter'd and perverted some passages of holy Writ; but all observ'd by that good Father. So had the *Arians* corrupted in one place the Gospell of *St. Iohn*, to make it serve their purpose: but this was noted (as himselfe informes us) and restor'd by *Ambrose*. In their designs to devise new Scripture, they began more early, but with like successe: so early and so impudently, that they obtruded their most damnable inventions upon the Church; during the lives, and some of them, under the names of the Apostles. Of which sort among others, were the Prophecies of *Enoch*, whereof and of the rest, *St. Austin* gives this censure: *Vnde illa quæ sub eius nomine proferuntur &c. rectè à prudentibus indicantur non ipsius esse credenda; sicut multa sub nominibus & aliorum Prophetarum, & recentiora sub nominibus Apostolorum, ab hæreticis proferuntur, quæ omnia sub*

Har. 42.

L. de S. Sp. c. 11.

De Civ. Dei,  
lib. 15.

*sub nomine Apocryphorum, &c.* Of this sort also were the Gospels of *Bartholomew*, and *Nicodemus*; the *Protoevangelium*, attributed to *Saint Iames*; the *Preaching and Itinerarie* of *St. Peter*, the *travailes* of *St. Paul* and *Thecla*; with others of that ranke and qualitie: not to say any thing of *Barchabas* and *Barchob*, and other Prophets of that nature, ad led unto the old Testament by the Hereticke *Basilides*. All these, and their associates of the same making, by the decreetall of Pope *Leo*, of that name the first, not only forbidden to be read, but sentenced to be abolish'd, and adjudg'd unto the fire. *Apocrypha Scriptura quæ sub nomine Apostolorum multarum habent seminarium falsitatum, non solum interdicenda, sed etiam penitus auferenda, atq; ignibus tradenda sunt.* So he, Can. 15.

(3) Nor were these ancient Hererickes excellent onely in their stratagems to deface and falsifie the ancient writers; but also in those more neate and subrill projects which they had among them to countenance and enlarge their cause. For certainly we may affirm: it of the Heretickes, that as they are the *Children* of this *World*; so they are *wiser* in their wayes, *than the Children of Light*. A cleare example of which *Aphorisme*, wee have in those of the *Arian* Faction, which holding longer, than any other of that dangerous nature in the Church; could not but be supported with a greater cunning. Of this kind was their accusing of their *Contraries* of *Magicke*, and *Sabellianisme*; their strict Confederacies and Combinations, to  
ruine



Secret. Hist.  
Eccles. l. 1. cap. 19.

ib. ep. ult.

L. II. c. 5.

ruine those that held against them; their artificall plots to draw on others, to mainteine their partie; their curious choyce of instruments, whereby to compasse their intents. Thus did they joyne together, in the severall Councils of *Antioch* and *Tyre*, to destroy the *Orthodox Professours*. Thus did they winne upon *Constantia* (a woman of no kindred with her name) by one of speciall sanctitie in the appearance: and by her meanes, prevail'd upon the noble nature of her Brother *Constantine*. And thus by sending Poast the same engine, which had wrought upon that Lady, to signifie the Emperours death unto the eldest of his Sonnes; and to deliver him his Fathers Testament, which was committed to their trust: they did not only work upō him to support their cause; but to stickle in it. So true is that of *Cassius*, (although it may be truely verified of him and his:) *Hæreticorum diligentiam & industriam mirari satis non queo. Omnia quippe illi susq; deq; miscuit, ut viri pietate insignes, præsertim si Reges & Imperatores sint, ipsorum partes fovisse videantur.*

(4) But to proceed, what lucke soever the Heretickes of former ages had in their plots and stratagems upon great persons: they found it otherwise in such other of their courses, as came within the cognifance and censure of the Church. They had as wee have said already, divulg'd their damnable errors, under the Names of the Apostles; but this discovered, and their writings judg'd

judg'd unto the fire, by *Leo*. The *Manichees* had many Dreames and divelish fancies of their owne, which they imputed also to some one or other of those blessed Spirits: but this detected by *S<sup>t</sup>. Austin*. *Ipsi autem (viz. Manichæi) legunt Scripturas apocryphas, quas etiam incorruptissimas esse dicunt, &c.* So he, in his discourse against *Adimantus*. Nor did they onely labour to corrupt the Doctrine of the Church: but the Stories also of those times and of the former, were made to speake such language, as might bee most availeable unto their cause and purpose. And not so onely, but by confounding the false *Legends* of their partizans, with such as had beene Saints indeed: they gave occasion to the Church, that cyther by suppressing of their Stories, the memory of the holy Martyrs might bee ruin'd with them; or else, out of a pious care to preserve the one, the memory of the other might likewise bee continued. But herein their device miscarried also: the Fathers of the Church, distinguishing as well as possibly they could, the *Tares* and *Wheat*; gathered the one into *their Barne*, and left the other to the mercy of the flames. Thus the sixth Synode holden in the yeare 680. at *Constantinople*.

τὰ ψευδῆς ὑπὸ τῶν τῆς ἀληθείας ἐχθρῶν συμπλαθέντα μαρτυρολογία, ὡς ἂν τὸς τῷ χριστῷ μάρτυρας ἀμύζοιεν, καὶ πρὸς ἀπιστίαν ἐνάγοιεν τὸς ἀκρόντας, μὴ ἐπὶ ἐκκλησίας δημοσιεύεσθαι πρόσσσομεν, ἀλλὰ πάντα πρὸς παρὰ δόξαν. Τὸς δὲ τῶντα παρὰ

Can. 63.



δεχομένους, ἢ ὡς ἀληθείαι τῶν τοις προσέχουσιν, ἀναθε-  
 „ματίζομεν. *Viz.* The holy Synode doth or-  
 „daine, that those false *Martyrologies* which have  
 „beene written by the enemies of our Religion,  
 „be no more publish'd in the Churches; but that  
 „they be delivered over to the fire, as dangerous  
 „writings, which disgrace the Saints of God,  
 „and leade men over to Infidelitie. And as for  
 „those which either entertaine them, or conceive  
 „them to be true; let them be *Anathema*. So farre  
 the Synod.

(5) We have beene busied all this while, in  
 laying our foundation: It is now time that  
 we proceed unto the building. A matter with  
 the which I could not well goe forward, till I  
 had shewne in generall how diligent the Here-  
 ticks of all ages; and in particular the *Arians*, have  
 alwayes beene in gaining credit to their cause.  
 Of which a cleerer instance cannot easily bee  
 found, than their depraving of the storie of our  
 blessed Saint, *St. George the Martyr*: by mingling  
 with it, some passages of speciall note, occurring  
 in the life of an *Arian* Byshop of that name, their  
*George of Alexandria*. A thing that wee affirme  
 not casually and upon conjecture; but by such  
 Arguments as are well able to evict it. For in a  
 Councell of 72. Byshops held in *Rome*, under  
 Pope *Gelasius* (hee began his Popedom in the  
 yeere 492.) it was complain'd, that the Acts  
 and Monuments of the holy *Martyrs*, *sub infidelibus*  
 aut

Concil. rom. 1. c.  
 de Pet. Crabbe.  
 p. 993.

aut dicta superflue aut minus aptè scripta essent, quàm  
 rei ordo postulat: had beene collected by Infidels  
 or Mis-beleevvers, with lesse integritie than so  
 great a businesse did require. And after in parti-  
 cular it was determin'd, that the death and Mar-  
 tyrdome of one *Quiriacus* and his Mother *Iulitta*,  
*St. George*, and divers others, had beene writ by  
*Hereticks*. *Quiriaci cuiusdam, & Iulittæ Matris*  
*eius, Georgij item, aliorumq; huiusmodi passiones, ab*  
*Hereticis conscriptas perhiberi.* Of all which Histo-  
 ries, both of the latter, which particularly are  
 expresse'd; and of the others, intimated at large  
 and in generall termes; it was then resolv'd, that  
 they were not to be read in Churches: *Ne vel le-*  
*vius subjannandi occasio oriretur*, that so there might  
 be no occasion in the Church of contempt and  
 laughter.

(6) One speciall circumstance which might per-  
 swade those Reverend fathers there assembled, to  
 conceive thus of it; and which may well confirme  
 us in that sentence; is a great conflict which our  
 Martyr is reported to have had, in the *Arian* Le-  
 gend, with a most notable Conjuror or Magitian.  
 His name was *Athanasius*; and his undertaking,  
 this; according as we have it in *Vincentius*. *Tunc*  
*videns Dacianus, quod eum paucis superare non posset,*  
*diu quæsito, & tandem invento cuidam Mago, dixit,*  
*Christiani magicis artibus tormenta ludificant. Re-*  
*spondet Athanasius Magus, si artes eius superare ne-*  
*quivero, reus ero capitis. Educto ergo de carcere, dedit*  
 „ei calicem plenum veneno, &c. When after seve-  
 rall

Spec. Hist. l. 12.  
 Cap. 128.

„rall torments, which had beene cruelly apply-  
 „ed unto St. *George*, the President (or *Procon-*  
 „sul) *Dacianus*, saw that hee was not able to  
 „make him yeeld to his desires; nor yet deprive  
 „him of his life; he call'd unto him a certain Magi-  
 „tian whose name was *Athanasius*, and laid unto  
 „him, that sure the Christians had some arts to  
 „delude their torments: who presently replied,  
 „that he would undertake upon the forfeit of his  
 „head, to over-match him in his owne cunning.  
 „This said, and the blessed man of G<sup>o</sup>D brought  
 „out of Prison, he gave unto him, a Mazer full of  
 „deadly poyson: which instantly St. *George*  
 „(not yet a Martyr) making the signe of the  
 „Crosse upon the Cup, dranke it off without fur-  
 „ther danger. Vpon a second experiment in this  
 „kind, but of a more dispatching mixture; the  
 „fond Magitian gives him over, and is accor-  
 „dingly beheaded. This is in briebe, the sub-  
 „stance of the storie in this passage: in which who  
 „is so blinde that seeth not, a full description  
 „(though in Cloudes and shadowes according to  
 „the use of Heretickes) of that great tryall which  
 „*Athanasius* had against the *Arian George of Alexan-*  
 „*dria*: For wee are perfectly inform'd by all the  
 „*Ecclesiasticall Historians* of those times, that holy  
 „*Athanasius* Byshop of *Alexandria*, being by vio-  
 „lence degraded from his See; and *George* the *A-*  
 „*rian* succeeding in his place: there was a Combi-  
 „nation of that partie, to establish the possession  
 „of the one, in the death and ruine of the other.  
 For

For the facilitating of which great designe; it was  
 resolv'd that *Athanasius*, in a Councell to bee  
 held at *Tyre*, should be accused of Sorcerie: as al-  
 so for the murder of one *Arsenius* (whom they  
 had hid out of the way;) and for the cutting off  
 his arme, to use it in his *Magicall* and divelish  
 Incantations. By meanes whereof, (however it  
 pleas'd G<sup>o</sup>D that *Athanasius* did marvailously  
 acquit himselfe of both the crimes:) I say by  
 meanes whereof, this just and innocent man, hath  
 beene traduced in Heathen writers, for a Magiti-  
 an, and for a man exceeding skilfull in their Art  
 of *Augurie*. *Dicebatur n. (viz. Athanasius) fatidi-*  
*carum sortium fidem, quæve augurales portenderunt*  
*alites, scientissimè callens, aliquoties prædixisse futu-*  
*ra.* So *Ann. Marcellinus*.

*Ammian, Mar-*  
*cel. l. 15. c. 3.*

(7) Of the same medley is their Tale of *Alex-*  
*andra*, *Dioeletians* Lady, though in it selfe a litle  
 more perplex'd, & not so easy to unriddle. The sto-  
 rie is at large reported by *Simeon Metaphrastes*, to-  
 wards the end of his Historie of *George*; and is  
 „this in substance. At such time as St. *George*  
 „had suffered many of their torments, and even  
 „wearied his Executioners; this Lady *Alexan-*  
 „*dra* (like *Pilates* wife in the holy Gospell)  
 „perswaded with her Husband, not to have any  
 „more to doe with that *Righteous man*. This  
 „drew her into suspition with the jealous *Ty-*  
 „*rant*, as one that favour'd somewhat of Chri-  
 „stianity: and thereupon shee was committed.  
 „But after, seeing with what a noble constancy,  
 „that

Tom 3. p. 402.

L. 7. cap. 15.

„ that blessed Saint continued in the profession of  
 „ his Faith ; she declar'd her selfe a *Christian*, and  
 „ was forthwith had out of Prison, to her Execu-  
 tion. Our venerable *Bede* reflects a little upon this  
 Fable in his *Martyrologie*, where speaking of our  
*Martyr*, he tells us this of him, *Plurimos etiam ad*  
*fidem Christi convertis, simul & Alexandriam uxo-*  
*rem ipsius Datiani* ( for so hee calls him ) *usq; ad*  
*Martyrium confortavit.* *Nicephorus Callistus*, re-  
 ports this passage differently from those before  
 him ; as *viz.* that by his earnest prayers to God,  
 he restored the Empreſſe *Alexandra*, which had  
 long beene dead, from the powers of Hell and of  
 the grave. *Reginamq; Alexandram iam dudum de-*  
*functam oratione sola; ab inferis revocavit.* What  
 this should aime at, is as before I said, not alto-  
 gether so easie to unriddle, as the former. I reade  
 indeed, that *Alexandria* one of the principall Ci-  
 ties of the *Roman* Empire, and at that time the  
 Queene of *Affricke*, revolted from that State  
 (prompted unto it by the factious plottes of one  
*Achilles*) at the first entrance of *Diocletian* on  
 the Throne. For which, as many of the chiefest  
 of them were deservedly put to death ; so was  
 the whole City in no small danger to bee utterly  
 destroyed. So witnesseth *Eusebius*. *Ἀποκρίσεις τῶν ἐπὶ*  
*Ἀλεξάνδρῃ τῇ πόλει ἀποκριθεὶς ὁ Ἀρχιδιάκων, ὅτι ἀπὸ τῆς*  
*καὶ τῆς πόλεως ἀποκρίσας.* This I have read I say, and this  
 may well agree with *Diocletians* putting his La-  
 dy *Alexandra* to the sword : but then it hath no re-  
 ference unto our *Martyr*, who had not any inter-  
 course

course with the affaires of that tumultuous City.  
 Wetherfore must conceive it, that under this  
 Cloud and Parable, the *Arians* have involv'd the  
 state of *Alexandria*, under *George* their Byshop.  
 A City which he found devoted to the memorie  
 of their godly *Prelate*, *Athanasius*, and therefore  
 dead to him, and to the *Arian* party : This City  
 he restor'd (as they would have us thinke) unto a  
 right and lively faith ; by his continuall pray-  
 ers and preaching. A City, which when himselfe  
 was by the fury of the people, ledde unto his  
 death ; he boldly comforted, and establish'd in  
 the grounds of saving knowledge : so farre, that  
 for Religions sake, they were even ready to ren-  
 der up their lives, and to suffer with him. The  
 first of these reflects upon the Fable, as it is rela-  
 ted by *Nicephorus* ; the later, as it is intimated in  
 the words of *Bede*. As for the execution done  
 upon that Ladie, in the report of *Metaphrastes*, it  
 hath relation questionlesse, to that great wrath  
 conceiv'd against this Citie by *Julian* the *Apostata*,  
 for their tumultuous killing of their Byshop  
 whom he greatly favour'd. A wrath so deeply  
 rooted, that had hee come with life and honour  
 from his *Persian* expedition ; hee might perhaps  
 have turn'd his forces upon them.

(8) This I conceive to be the meaning of the  
*Arian Legends* in this passage : wherein (as also in  
 the former) I could have gladly wish'd, that those  
 who have delivered to us the lives and stories of  
 the Saints ; had sav'd me harmelesse, from the

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least

Lib. II. cap. 3.

Ip. I. II. cap. 6.

least occasion of conjecture. I meane, if those which have committed unto memory the sacred Monuments of the Christian Church; had not so mingled truth with falshood, light with darknesse, unwarrantable Tales, with Stories undeniable; and in a word, confounded, as it were into one masse, the *Temple of the living God* with Idols. It therefore was an excellent caveat of *Melchior Canus* to his Historian, that he should neyther canvass over idle Pamphlets, nor give beleefe to old wives Fables: *Nec prius lecta auditaue describat, quam ea prudenti atq; accurato iudicio expendat, ut seligeret*; nor put downe any thing into the body of his History, before he had examined it, whether or no it were agreeable to truth. For the defect of which, both judgment in the choice, and industrie in the examining, as he doth seeme to touch a little at *Beda*, in his *English Historie*, and *Gregorie* in his *Dialogues*: so doth hee fall more freely on *Vincentius* and on *Antoninus Florentinus*. *Vtrumq; horum non tam dedisse operam ut res veras certasq; describerent, quam ne nihil omnino praterirent, quod scriptum in schedulis quibuslibet reperiretur*. It seemes (saith he) to bee the chiefe designe of those two Authors, not so much to register things true and certaine; as not to leave out any thing which they had seene recorded. As for *Iacobus* in his *Legend*, wherein the *Arian* fable of the *Magitian Athanasius*, and that old weather-beaten fiction of the Dragon; are made up together: we may affirme with reason; that hee concluded

cluded with himselfe, to set downe nothing faithfully in the whole Storie of *St. George*, but his name and Country.

## CHAP. III.

- (1) *A proposition of the two contrary opinions.* (2) *Calvin the first that ever bid defiance to St. George.* (3) *Melanchthon mis-reported by the Papists.* (4) *Calvins opinion in it, by whom seconded.* (5) *Saint George by whom first made an Arian Byshop.* (6) *The principall abettors of this last opinion.* (7) *No enemy more dangerous to the Truth, than a great mans error.* (8) *An examination of the Arguments drawne from the Canon of Pope Gelasius.* (9) *And the Authority of Cardinall Baronius.*

(1)



Hus have we shewne, how *St. George* hath suffered even a second Persecution: how he is made a *Martyr*; not in his person onely, but in his History. Yet all that hath bene spoken of him hitherto, is but an easie *Purgatorie*; in reference to that Hell which is to follow. For if the *Legend* did belye him, it onely was (as they conceiv'd it) to his greater credit: or if the *Arians*

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mingled any of their leaven with his storie, it was to keepe alive in him the memory of a stout Champion of their owne; to shrowd him under the protection of our blessed *Martyr*. But now *St. George* must cyther poast away unto the Land of *Faeries*; and there remaine for ever, with other the *Chimaras* of an idle head: or which is worse, be layed for all eternitie in the pit of horror, with *Heretickes* and *Asheits*. The onely favour which this our curious and quicke-sighted age, can possibly vouchsafe him, is to affirme it by his friends, that he had never any being on the earth; for if he stand to that, it is concluded by his enenies, that without hope of *Bayle*, or any mercie of mainprife; he must be in Hell. *Durus est hic sermo. This is a hard saying, who can beare it?*

(2) And first beginning with those enemies of his, which are most favourable to him; wee find how they resolve it, that there was never any such man, as *St. George the Martyr*. I say which are most favourable: for as it is farre better to be well, than simply to be; so is it a more fortunate and blessed state, not to be at all, than to bee alwayes miserable. A founder this opinion had of as large abilities, as ever the *French Church* enjoy'd, since the time it enjoyed him. So saith incomparable *Hooker*. A man whose bare assertion is by some thought of greater credit, than proofes and reason in an other. But we that are not sworne unto him, exempt him not from possibility of error. This were not to crie downe the pre-  
tended

tended priviledge of *St. Peters Chaire*; the cause of so much mischief in Christian Church: but to translate it to *Geneva*. Hee in his third booke of the *Institutes of Christian Religion*, doth justly and with good reason taxe the Papists, for attributing to the Saints those honours, which are due onely unto *CHRIST*. In which abuse (saith he) they have so farre proceeded, that now our Saviours Intercession is conceiv'd unprofitable; unlesse *Hippolitus*, or *George*, or such like counterfeits, concurre with him. *Nil eos Christo reliquum facere, qui pro nihilo ducunt eius intercessionem, nisi accedant Georgius, aut Hippolitus, aut similes larva.* So he, and this is <sup>unhappy to say</sup> a great deale of resolution in a litle Language. Now lest we should mistake our selves in this word *Larva*; the learned Doctor *Raynolds* tells us, that his meaning in it is, *Georgium similem; nunquam extitisse*, that neyther *George* nor other Saints of that condition, had ever any being. And this construction he affirms out of *Canisius* the *Iesuite*, in his fifth Booke de *Maria Virgin*. where he upbraids it unto *Luther*, *Calvin*, and *Melanchthon*, that they had left *St. George* no place nor roome in nature. *Certe Canisius Iesuita agnoscit hanc fuisse Calvini mentem, in Larvarum nomine, quum ait, Nobilissimo Martyri Georgio, Lutherus, Calvinus, Melanchthon aliq; Sectarij, nec inter homines, nec in rerum natura locum reliquum faciunt.* So farre the Doctours Commentarie upon *Calvins* text.

(3) But here I must digresse a litle, to remove

Ch. 30. §. 27.

De Idol. Eccl. §. 1.1. c. 5. §. 20.

a blocke which else would trouble me. For if that *Luther* and *Melancthon*, as by *Canisius* it appeares, and *Bellarmino* doth also say, were of this opinion: then have wee done them wrong, to cast the honour of their voyage and discoverie, upon another. A thing in which I thinke the *Iesuites* misreport them of set purpose: that so their victory, in case they could obtaine it, might bee thought the greater. In *Luther* I can meet with nothing in this Argument at all: and in *Melancthon* as good as nothing to the purpose. All hee affirmes is this, that they (the *Papists*) have in an imitation of the *Gentiles*, assign'd unto particular Saints, particular imployments: making *St. Anne* (she was the Mother of our *Ladie*) the Patronesse of Riches, and *St. George* the God of Soldiers. *Hæret & hic error apud doctos*, (these are his words) *quod singulis Sanctis certa procuraciones commisse sunt; ita ut Anna divitiis largiatur, Georgius tueatur equites, &c. Hæ persuasiones planè orta sunt ex ethnicis exemplis.* This is all, and this I verily beleeve the learned *Papists*, will not sticke at: sure I am, the Church of *England*, no enemy unto *St. George*, hath said as much, and was never quarrell'd for it; in the most excellent Homily, „ *against the perill of Idolatrie*. What (saith the „ Homily) I pray you, be such Saints with us, „ to whom wee attribute the defence of certaine „ Countries, but *dij tutelares* of the *Gentiles*, &c. „ Yea every Artificer and Profession hath his speciall Saint, as a particular God: as for example, Schol-

*Apol. Aug. Cōf.  
art. de Invoc. S.*

„ *Schollers* have *St. Nicholas*, and *St. Gregorie*; „ *Painters*, *St. Luke*, &c. Neither lacke Soldiers „ their *Mars*, and so forth. Thus are the *Romanists* affected towards *Luther* and *Melancthon*; as old *Rome* was to *Carthage*: apt to beleeve what ever gulls were rais'd upon them, though in themselves unworthy credit. *Idq; magis quia volebant Romani quicquid de Carthaginiensibus diceretur, credere; quam quia credenda affererantur.* So the Historian.

*velinus Patere.  
lib. 2.*

(4) But to proceed, the next of speciall note which hath rejected this our *Martyr*, is *Chemnitius*; by birth, a *German*; by profession, a *Lutheran*: who in his examination of the *Trent doctrine*, (writ in the yeare 1565.) and in his scanning of the 25. *Session* of that Councell, entituled, *de veneratione Sanctorum*, thus hath it. *Quinetiam multos Pontificij Sanctos venerantur, qui nunquam vel vixerunt, vel in rerum natura fuerunt, ut Georgium, &c. viz,* that those of *Rome* doe worship many Saints, which never liv'd upon the Earth; as *George* and others. So he, and so *Chamier* a *French* man, in his first *Tome of Controversies* lately publish'd. Who in his *Index* points us unto his second booke, and sixteenth Chapter, with these words; *Georgius Cappadox fictitius*; *St. George* of *Cappadocia*, a fained person. And in his text he tells us, that the *Papists* have transform'd the faith of *CHRIST*, into the superstitions of the *Gentiles*: appointing *Catharine*, in the roome of *Pallas*; *St. Christopher*, for *Atlas*; and *St. George*,

Pag. 140.

Tom. I. l. 2.  
cap. 16. §. 25.

Idol. of the last  
times, vol. 1.  
p. 682.

In *Lentis* posito

Gosp. on the 2  
Sunday in Lēt

for *Perseus*. *Papistas Christianam pietatem in Eth-  
nicam idololatriam transformasse, remq; ipsam ser-  
vasse mutatis nominibus: Catharinam viz. pro Pal-  
lade, Christophorum pro Atlante, Georgium pro  
Perseo nominantes.* To which three forreigners,  
we will adjoynethree of our owne; all of them  
able men, and of great credit in their severall a-  
ges. And first I will begin with Mr. *Perkins*,  
,, who affirms it thus. *St. George* on Horse-  
,, backe, was in former times a representation of  
,, our Saviour, who vanquished the Divell for  
,, the deliverie of his Church. Now this, and  
,, the like pictures of mysteries, were in proceffe  
,, of time reputed pictures of Saints: and are wor-  
,, shipped at this day of many, as they have for-  
,, merly beene, for the Images of Saints indeed.  
To which assertion of our *Perkins*, it may  
bee *Stephanus* alludeth, saying; *Theologi non-  
nulli existimant fictitium esse nomen (Georgium) sub  
quo veteres Christi, Ecclesiam à Satana tyranide libe-  
rantis, imaginem, & passionis meritum proposuerunt.*  
The next in course of time (for so I have of pur-  
pose rank'd them.) is the Reverend Doctor *Boys*,  
,, late *Deane* of *Canterbury*. The *Romish* Church  
,, (saith he) hath Canoniz'd many for Saints, who  
,, can be no better than Divels, &c. So the *Papists*  
,, adore *Papias* a *Millemarian* Hereticke; *Becket*, a  
,, great traytor; *Sanders*, an open Rebell: and others  
,, who were neither Saints in Heaven, nor men on  
,, earth, as *St. Christopher*, *St. George*, &c. And in  
,, another place. – For it is doubted, and by *Papists*  
of

,, of best note, whether there were any *St. George*,  
,, *St. Christopher*, *St. Catharine*; Cardinall *Bellar-  
mine* confessing, that the *Legends* of these three  
,, Saints are uncertaine and Apocryphall, accor-  
,, ding to the censure of Pope *Gelasius*. And last of  
all, in a Sermon of his on the fifth day of *Novem-  
ber*, – An Idol, as *St. Paul* affirms *1. Cor. 8.* is no-  
,, thing: ergo, the *Papists* in worshipping *St. George*,  
,, which is nothing, comit abhominable Idolatry.  
To make an end, we will conclude and shut up all  
with that of Dr. *Cracanthorpe*, in his defence of  
the Church of *England*, against the calūnies of that  
desperate *Renegado*, *M. Antonio de Dominis*: who  
speaking of the grosse and palpable idolatries of  
*Rome*, agreeth in this particular, with those that  
went before him; though in a different language.  
*Nihil de eo dico, quod pro Sanctis figmenta sapenum-  
ro vestra celisū, & invocatis S. Georgium, S. Christo-  
phorum. Mihi vide. Non Sancti, non vel homines  
isti fuerunt, sed allegoria, & symbola.* They were not  
men (saith he) but allegories, as it were, and sym-  
bols. Which last he labours to confirme, out of  
the testimonie of *Baronius*; where he defends a-  
gainst *Jacobus de Voragine*, that our *St. George*, as  
he is commonly described in picture, is to be coun-  
ted rather *Symbolicall*, than *Historicall*. *Picturam  
illam S. Georgij, qua eques armatus effingitur, &c.  
symboli potius, quam Historiæ alicuius opinor esse ex-  
pressam imaginem.* Thus the Cardinall.

(5) Thus have wee shewed, how, and by  
whom, *St. George*, whom for so many Ages the  
whole

5. Sunday after  
Easter,

Cap. 60. §. 10.

Annot. in  
Rom. Apr. 2.



whole Church reckon'd for a Saint: is accounted *no body*! And well it were, had not the Church more shamefully deceiv'd her selfe, and hers; than in the placing of an Idoll in their *Rood-lofts*, for the people to fall downe and worship. But in the next place, we shall see it layd unto her charge, that she hath made them worship, not an Idoll, not a vaine fiction; but even a wicked Tyrant, a most damnable and bloudy Heretique. *Calvin* at first tooke an occasion to except against *St. George*: and there was presently inough of those who out of reverend affection which they bare unto the man; did without more adoe, concur with him in the same opinion. And so it stood untill the yeere 1596. when Doctor *Raynolds* published his so learned and celebrated worke, entitled *De Idololatria Ecclesie Romanae*. A man, to speake no lesse of him, than in truth and veritie hee hath deserv'd, of rare abilities, a walking *Librarie*; καὶ πᾶν πᾶν πᾶν in the words of *Aristotle*, and absolutely accomplish'd in all the parts and wayes of learning. This great and famous Scholke, considering with himselfe, how little likelihood there was, that the whole Church should be so generally well devored unto the memory of one, that had *no being*; especially so many Authors, of which his infinite reading could informe him, concurring in the mention and report of such a *Martyr*: could not see well, how that conceit of *Calvins* might any longer be supported. Yet loath withall, to loose that

that excellent advantage, which might accrew unto the maine of his Designe, from that Imposture; if it should fall out to bee so: hee rather chose to make *Saint George* an *Arian* Byshop, in which devise he thought hee should receive good countenance from Antiquitie; than fall upon the former course, which hee conceiv'd unwarrantable. His reasons are derived first from the reverend authority of *Athanasius* and *Greg. Nazianzen*, by whom it is reported, how *George*, by birth a *Cappadocian*, and an *Arian* by profession, was by *Constantius* the Emperour, install'd Byshop of *Alexandria*: and beeing slaine in a Commotion or uproare of the people, was by some afterwards reputed as a Martyr, though undeservedly; as it appeares (saith hee) in *Epiphanius*. His words are these. Namq; <sup>a</sup> *Athanasius* & <sup>b</sup> *Greg. Nazianz.* testantur *Georgium Cappadocem, hominem improbum, hereticum Ariarium, malum genere, peiorem animo, cum militari manu & satellitibus Alexandriam, a Constantio missum. pro Episcopo eius urbis segesisse. c Qui cum ab Ethnicis crudelissime sub Iuliano Apostata, peremptus esset, cadaverq; eius igne crematum, & cineres in mare proiecti, ne honorifice tanquam Martyr a Christianis sepeliretur, a nonnullis postea pro Martyre coli cepit, immerito, ut eos redarguens docet d Epiphanius. virtutiamen coli cepit.* After (saith he) his Acts and passion, being compos'd and publish'd by his Sectaries, found such applause and entertainment: that the whole Church both East and West thus trump'd and

L. i. ca. 5. §. 20.

<sup>a</sup> Apol. de fuga, & Apol. ad Ep. ad solitar. vii. agentes, & ad ubiq; Orthod. Ath.

<sup>c</sup> Ann. Marc. lib. 22.

<sup>d</sup> Hares. 76.



baffled by the Hereticks; assum'd their *George* into the number of the holy Martyrs. *Immo si accuratius animadvertatur, &c. patebit universalem Ecclesiam, id est, orientalem & occidentalem, ab Arianis delusam, Georgium Arianum pro Martyre coluisse.* For further prooffe of this, he tels us of *Paschrates* <sup>c</sup> and *Metaphrastes*, of <sup>f</sup> *Antoninus*, and *Vincentius*, that they make mention all of them, of that great skyrmish which our Martyr had with *Athanasius* a Magitian: and that he is, by them and others, said to be borne in *Cappadocia*; <sup>h</sup> as was also *George* the *Arian*. Adde hereunto, that *Beda* makes him suffer under *Dacianus* King of *Persia*, a Prince that had no lesse than seventy Kings at his Command; and that the *Arian Legend* cyted in *Baronius*, doth also report it, save that the under Princes are there numbred to bee seventy five: *Sed unum est idemq; somnium*; but this (saith he) is but the selfe-same Dreame, a little altered in the telling.

(6) The way thus opened by a man of that esteeme, as Doctor *Reynolds* alwayes carried; and the opinion countenanced by such variety of learning, such multiplicity of allegations: no marvaile, if without further question, it found a willing entertainment: Not at home onely, but in all parts abroad, where the Idolatries of *Rome* were talk'd of, and disproved. And first, we have *Polanus*, in his *Syntagma Theologicum*, printed anno 1606. so well affected in the cause, so well devoted to the judgment of that learned Doctour, that

he

<sup>c</sup> Apud Surium de probat. S. Hist. Tom. 2, f. Hist. part. 1. tit. 8. c. 1. §. 23. g. specul. Histor. l. 22. c. 131. <sup>h</sup> In Martyrol. 9. Cal. Maj.

L. 9. Cap. 21.

he is loath to change the words: for thus he hath it. *Georgius ille Cappadox, quem Romanenses pro Sancto colunt, fuit homo improbus, hereticus Arianus, malus genere, pejor animo, qui cum militari manu & satellitibus Alexandriam a Constantio missus, pro Episcopo eius urbis segesit. Qui cum ab Ethnicis sub Iuliano Apostata crudelissime peremptus esset, cadaverq; eius igne crematum, & cineres in mare projecti; a nonnullis postea pro Martyre coli cepit, sed immerito: ut eos redarguens docet Epiphanius.* This he, and this the very same with that which was before recyted. Which in almost the selfe-same words; was before him repeated by the learned *Iunius* in his *Animadversions* on the Cardinall; publish'd in the yeare 1600. both of them drawing from the same Fountaine. The next in course of time, the Reverend *Peter Moulin*, late Preacher to the Church in *Paris*. He in his answer unto Card. *Peron*, in the defence of our most excellent Sovereigne now with God; hath one whole Chapter with this title: viz. *Quelle assurance l'Eglise Romaine a que les Saints qu'elle invoque sont vrayment Saints*; What good assurance those of *Rome* can have of this, that those Saints which commonly they worship, were Saints indeed. And there we reade it, *Combien absurde est la fable de St. George combattant a cheval contre un Dragon? Chacun scait que les ennemis de St. Athanase l'accusoyent d'estre Magicien, et que son ennemi capital fut George Arien, lequel empiera son seige. Dont appert que ce George estoit un Heretique Arien.* How foolish

Lib. 9. cap. 21.

L. 9 C. 5.

foolish and ridiculous (saith he) is that old Fable of St. George on Horsebacke, encountering with the Dragon. Every man knoweth that the enemies of St. Athanasius accused him of Sorcerie and Magicke; and that his capitall enemy was George the Arian, which intruded himselfe into the Church of Alexandria: whence it is evident, that this their George can be no other, than that Arian Hereticke. The reason is, *Car sa vie dit qu'il a eu des grands combats contre le Magicien Athanasius*: because his Legend tells us, that hee had many bickerings with the Magitian Athanasius. After him followes Dr. Primrose: who in a Letter to my Lord of Exeter now beeing, and extant in a little booke entituled the *Reconciler*, touching the visibility and beeing of the Roman Church, doth thus expresse himselfe, and in these words. Nay, as Calvin said truly, CHRIST, in the Roman Church, is hardly knowne amongst the Saints: of whom some be in Heaven, as the Apostles, &c. and some in Hell, as St. George an Arian Hereticke, and bloody Butcher of true Christians. So hee: and this is contrary to the proverbe, *short and sowre*. Wee will conclude this ranke with Dr. Hakewell, in his Examination of the common error, touching the decay of nature. The first whole Chapter of which worke is employed, in this, that there are many of those opinions which are commonly receiv'd both in ordinarie speech, and in the writings of learned men; which notwithstanding are by others eyther manifestly

ly convinced of falshood, or at least-wise suspected justly of it. And in particular. In Historie Ecclesiasticall (saith he) it is commonly received, that St. George was an holy Martyr, and that he conquered the Dragon: whereas Dr. Raynolds proves him to have bin both a wicked man, and an Arian, by the testimonie of Epiphanius, Athanasius, & Greg. Nazianzen. And Baronius himselfe in plaine termes affirmeth, *Apparet totam illam de Actu Georgij fabulam, fuisse commentum Arianorum*; It appeares that the whole storie of St. George is nothing else but a forgerie of the Arians. Yet was he receiv'd (as wee know) as a canonized Saint through Christendome; and to be the Patron, both of our nation, and of the most honourable Order of Knighthood in the world.

(7) So farre the Doctour, who in the entrance of his Worke, and almost the first words of it, hath given us an especiall Item out of Plinie: which and the words that follow, I shall here transcribe, that so his owne sword may be turned against him, and against those also, both of the same and the other partie. Thus hee begins. *Nec alius promior fidei lapsus, quam ubi rei false gravis Author extitit*, saith Plinie, Men doe not any where more easily erre, than where they follow a guide, whom they presume they may safely trust. They cannot quickly be perswaded, that he who is in reputation for knowledge and wisdom, and whose Doctrine is admired in weigh-

See. 3. 5. 3.

„ weighty matters; should mistake in points of  
 „ lesser consequence: the greatest part of the  
 „ world being fed rather with the names of their  
 „ Masters, and with the reverend respect they  
 „ beare their persons or memories; than with the  
 „ soundnesse and truth of the things they teach.  
 „ Wherein that of *Vadianus*, is, and ever will bee  
 „ verified, *Magnos errores, magnorum virorum*  
 „ *autoritate persuasi, transmittimus*; We deliver o-  
 „ ver, as it were by tradition and from hand to  
 „ hand, great Errours, being thereunto induced  
 „ by the authority of great men. So hee; and cer-  
 „ tainely there could not any thing be spoken more  
 „ unto the disadvantage of himselfe, and of all those  
 „ also which have declared themselves against St.  
 „ George; the Leaders of each severall side excepted  
 „ onely. *Calvin*, a reverend man, a man whose Do-  
 „ ctrine we admire in weightie matters: and shall we  
 „ thinke he is mistaken in points of lesser consequence?  
 „ *Reynolds*, a learned man, a man in Reputation both  
 „ for Knowledge and for Wisdom; and can he al-  
 „ so be mistaken? Nothing lesse. *Honestapottius esse*  
 „ *vitia, quam turpem Catonem*: We rather must be-  
 „ lieve that truth is falshood, than that such able  
 „ men, so much advanced in the opinion of the  
 „ world, should maintaine an Errour. So dange-  
 „ rous a matter is it, for men of great esteeme and  
 „ credit in the wayes of learning, to maintaine an  
 „ Errour; because their *affirmavits*, are by the grea-  
 „ ter part of men, receiv'd without examina-  
 „ tion.

(8) But

(8) But it is now time, that we returne unto  
 St. George, whom we have left alone to make good  
 his party, against these severall Squadrons: both  
 which already have defied him, and are now ve-  
 ry eager for the battaile. And questionlesse, wee  
 might expect a bloudie day, could they agree a-  
 mong themselves: for heere is *Ephraim* against  
*Manasses*, and *Manasses* against *Ephraim*; but both  
 together against *Judah*. And though we might ac-  
 cording to the ordinary course of Warre, preserve  
 our selves entire, and lye aloofe in expectation of  
 the issue; while they contend and fight it out a-  
 mong themselves: yet wee will doe our best to  
 give each party satisfaction, though we despaire  
 to make them friends. I say to give each partie  
 satisfaction, which may soone be done: there be-  
 ing but one argument, more than the credit of  
 their Leaders, alleadged on eyther partie. Of  
 these the one is brought on the behalfe of those,  
 which hold St. George to bee a fiction, or *non ens*;  
 out of the Canon and Decree of Pope *Gelasius*: the  
 other, on their side which make our S. an *Arian* Bi-  
 shop, out of the writings of the famous Cardi-  
 nall *Baronius*. These we will answer first, reserving  
 such as may be urged on the behalfe of *Calvin*;  
 and have already beene alleaged by Doctor *Reynolds*;  
 to their severall times and places. And  
 first it is alleaged by the late Reverend Doctor  
 „ *Beys*, that *Bellarmino* confesseth that the Legend  
 „ of St. George is uncertaine and Apocryphall, ac-  
 „ cording to the censure of Pope *Gelasius*. In

F

this

*1 de beatitudi-  
ne Sancti. c. 20.*

this I will not take upon me to be *Bellarmines* At-  
tourney. *Etatem habet*, hee is old inough: Let  
him in Gods name be his owne *Advocate*, and an-  
swere for himselfe. A thing to which hee may  
be easily intreated, and therefore makes reply,  
that true it is, some of the stories of the Saints are  
both uncertaine and Apocryphall. What then?  
Yet notwithstanding it doth not follow thereup-  
on, that therefore there were no such Saints.  
*Resp. Sanctorum quorundam historias Apocryphas  
esse, & incertas; non tamen propterea Sanctos ipsos  
nunquam fuisse.* As for the censure of Pope *Gela-  
sius*, we grant indeed (saith hee) that he hath  
noted, the storie of *St. George* which was then ex-  
tant, to bee Apocryphall: but wee must  
also tell you, that in the very same Decree  
and Canon, hee doth afford *Saint George* all  
due and pious honours. *Quocirca Gelasius Ponti-  
fex Historiam Georgij (qua tunc exstabat) inter A-  
pocryphas numerat; & tamen ipsum S. Georgium  
colendum esse affirmat.* So *Bellarmino*: and how  
this testimonie of his, out of the Canon of *Gela-  
sius*, may be produced to the discredit of *Saint  
George*; is, I confesse, above my reason. But of  
*Gelasius*, and his Canon, more hereafter; when we  
produce them on our party.

(9) The other argument, is on their part, who  
make *St. George* an *Arian* Byshop; drawne from  
*Baronius*, in his Annotations on the *Roman  
Martyrologie*, Apr. 23. And I may well say it is  
drawne

*¶ part. 2. chap.  
2. §. 8, 9, 10, 11.*

drawne from him, for even a blinde man may  
perceive, that it came not from him willingly, no  
nor naturally neyther. *Baronius* himselfe (saith  
„ *Doctor Hakewell*) in plaine termes affirmeth,  
„ *Apparet totam illam de Actis Georgij fabulam fuisse*  
„ *sommentum Arianorum*, It appeares that the  
„ whole storie of *George*, is nothing else but a for-  
„ gerie of the *Arians*. What then? Might not *Baro-  
nius* himselfe be deceiv'd? And shall wee cast a-  
way a Saint to please a Cardinall? For granting  
that *Baronius* himselfe said it, yet was it onely the  
opinion of *Baronius*; and other men, as good as  
he, have said the contrary. But certainly *Baroni-  
us* himselfe tells us no such matter: I am sure hee  
meanes it not. Not meanes it I am sure: for had  
he thought the whole storie of *St. George*, onely  
to be a forgerie of the *Arians*; he would not then  
have tooke such paines, to reckon up so many Au-  
thors (as he there doth) in whom there is such ho-  
nourable mention made of our blessed *Martyr*:  
Nor doth *Baronius* himselfe say so, absolutely,  
and with relation to the whole storie of *Saint  
George*: but onely relatively, in reference to one  
particular passage, inserted by the *Arians* into his  
Historie. The proceffe of the whole is this. The  
Cardinall makes mention of the Decree & Canon  
of *Gelasius*, wherein the Historie of *George* the Mar-  
tyr is reckoned as Apocryphall: and thereupon  
goeth on to tell us, what paines himselfe had ta-  
ked in search of that exploded storie so branded  
by *Gelasius*. At last (saith he) tumbling about the

Annotat. in R.  
Martyrol. Apr.  
23.

Vatican, I found a certaine Historie of St. George full of prodigious lyes, and such as have not any likeliness with other myracles. *Insunt praterea illic quadam accepta ab hæreticis atq; Gentilibus; ut conflictus ille Georgij cum Athanasio Mago. Alludit nimirum impius author ad Georgium Arianum Episcopum invasorem sedis Alexandria, &c. Athanasium enim Magum ab Arianis appellatum, Acta conciliabuli Tyrij satis docent.* Besides (saith hee) there are some passages therein, borrowed no question from the *Hereticks*, as how that George should have great bickerings with the Magitian *Athanasius*: the impious Author questionlesse aluding unto George of *Alexandria*, and that extreame hatred which he bare to holy *Athanasius*; whom in the Conventicle of Tyre, they accused of Sorcery. Thereupon hee inferres, *ex quibus sanè apparet totam illam fabulam de actis Georgij fuisse commentum Arianorum.* Construe me this, and we shall finde *Baronius* himselfe no enemy unto St. George; but onely to the *Arian Legend*, which was extant of him. Thus have wee seene how much *Baronius* himselfe hath affirm'd; though not in such plaine termes, as we expected: what Dr. *Reynolds* proves we shall see hereafter.

## CHAP. IIII.

- (1) *A Coniecture at those reasons which may make the History of St. George suspected.* (2) *The Church of Rome too prodigall, in the bestowing Divine honours.* (3) *False Saints no prejudice unto the true.* (4) *The lives of Saints, how fabulously and vainely written.* (5) *What might induce the Church-Historians, to that vein of writing.* (6) *The undertaking of Aloysius Lippomanus: and how well performed.* (7) *The inter-mixture of vaine Fables, no prejudice to truth of Story.* (8) *Of Arthur, Guy of Warwick, and Sir Bevis.* (9) *Hæreticall dreames and practices, not able to beare downe the Truth.* (10) *An application of the whole unto St. George.*

(1)



Hus are wee come at last to the maine shocke and furie of the battaile: wherein if our successe bee answerable to the beginnings, wee need not doubt, but that St George may keepe his place in the heaven of glories. A matter which I have lesse cause to feare, because I finde not heere, in the first place, cyther authorities or reasons, set to charge upon mee. Onely a single name, and a bare assertion, stand ready to defend it selfe, and make good the day: as *Scæva* once

opposed himselfe in the defence of *Cæsars* trenches, against the whole force of the *Pompeians*. A name, I must confesse, which I gladly honour: and doubt not but there was, as hee conceived it, reason inough to justifie and confirme his saying; although hee pleased not to expresse it. Yet give me leave to say, that it is *Reason* and *Prooffe* chiefly, which ennobleth and commends an Author: and not the greatnesse of his Name, or confidence of affirmation. *Et quanquam in autore satis rationis est, ratio tamen quemlibet magnum autorem facit*; as wee reade it in *Velleius*. I say, I doubt not, but that Reverend and famous man who first declar'd himselfe openly, and in tearmes expresse, against our blessed *Saint* and *Martyr*: did not oppose himselfe against an Historie so generally receiv'd, as this; without some reasons, which might incline and moove him to it. Which reasons since it hath not pleased him to deliver to us in his writings: wee will make bold, as neere as possibly we can; to conjecture at them. A worke of no great difficultie unto any, who hath the least acquaintance with the affaires and passages of the *Roman* Church, as they then stood; when first the Storie of *St. George* was call'd in question. I conceive it thus. The *Romish Legends*, and not those onely, but even the publicke service of that Church, had made *St. George*, just like to *Persens* in the *Poët*, in killing of a monstrous Dragon; and freeing of a Lady, sole Daughter to a King, from his unmercifull crueltie. Those stories also, which

which reported of his Death and Martyrdomes had in them (as it might be thought) many grosse and notable absurdities: as that hee suffred under I know not what *Dacianus*, King of *Persia*, a Monarch that had under him no lesse than 70. tributarie Princes, though others have it, under the Emperour *Diocletian*, this *Dacianus* being then *President*, or (as it were) *Proconsul*. Now being so that they agreed not with themselves; and that there never was, at or about that time, a King of *Persia* of that name, and greatnesse of command; nor any such like action to bee found in true antiquitie, as his encounter with the Dragon: This might occasion, and not without good reason, that the whole Historie became suspected; and therefore that *S. George* might fairely be dismissed out of the *Calendar*. Adde unto this, that shamefull libertie which the Man of *Rome* had tooke unto himselfe, of *Canonizing Saints*, and ordering the dignities and powers of Heaven; and that profuse and lavish prodigalitie, wherewith hee did conferre the divinest honours on unworthy persons, and sometimes such as had no being: and wee shall quickly see, that *Calvin* had some reason, why hee reputed our *St. George* among his *Counterfeits* or *Larvæ's*; though, as before I said, it did not please him to expresse it. These are, as I conceive it, the reasons of especiall moment: and these we can as easily conjure downe, as we rais'd them up.

(2) And first, not to say any thing of that

arrogant libertie assum'd by them of *Rome*, in making Saints; nor of those many Ceremonies, which they use in that solemnitie; both of them borrowed from that so famous *Antiquitie* of *heathen Rome*, whereby their Emperours were inroll'd among their Gods: not to say any thing of these, it is not to bee question'd, but that the Church of *Rome* hath beene exceeding prodigall of that greatest and most heavenly honour. Wee (know indeed) that innocent and pious Christianity in the first times, registred those as Saints, and those onely, which had confessed their Faith in *CHRIST*, even to the death; and lost their Lives in testimony of a good Conscience: or else had otherwise nobly deserv'd of their common Mother, by their paines in writing, or assiduitie in Preaching; in the defence of Sacred truth against the growth of Heresie. But afterwards the Church of *Rome*, advanced into the roome of *Christ*; and equall in her owne conceit, unto *all that was called God*, if not above: proclaim'd them also to bee Saints, which had contested in her quarrels, how unjust and treacherous soever. So that the most rebellious sort of Subjects, became at last most capable of this high Honour; the greatest which that Church could possibly usurpe: if at the least, their opposition which they made against their Prince, might seeme to tend to the advancement of Ecclesiasticall liberty. Of which strange ranke of Saints, (not to name *Anselme*, *Dunstan*, or the rest before them)

was

was that stout Rebell *Becket*, in the former times: *Clement*, that kill'd the King of *France*, and *Garnet* of the Powder-plot; both Sainted, though not solemnly, in the present. Nor was the Church of *Rome* excessive onely in this kinde, to such as might pleade merit in the *Catholick* cause, forsooth: but euen to those, of whose existence any time upon the earth, there is not any the least ground or possibility. Witnesse *St. Longesse* or *Longinus*, the name (as they perswade us) of that Soldier, that pierced our Saviours side: which is indeed not any thing but a very Spcare, (in Greeke *Λύχνη*) compos'd into a name. And next to him, *St. Loy*, the Patron, if you please, of *Cattaile*; which is indeed, onely two nayles, (the name derived from the Greeke *ῥοι*) two of those nayles conceiv'd to have beene used about our Saviours crucifying.

(3) All this we grant, and this is nothing to the prejudice of our *St. George*. The Popes have beene too prodigall in bestowing that divine and heavenly title. What then? Therefore shall they which were exalted to that honour, in the common suffrage of the Church, before the Popes usurped this power; bee presently degraded? This were no equitie. *Farre be it from us to doe after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be (I say) farre from us.* This was the Argument of *Abraham* in the behalfe of those few good and godly men which were in *Sodom*: and such an argument



gument it was, that God Almighty (could not, I will not say, but sure I am he) did not answer; but by yeeelding to it. *Hector Boetius*, and the Author of the *Brittish Historie*, have made a Catalogue of divers Kings, which I perswade my selfe had never any being, unlesse in their conceits that made them: and yet it cannot be denyed, but there are many passages in both those stories worthy credit; and many Kings, whose acts and beings are not question'd. It was an Heavenly Iustice in Almighty God, *not to destroy the righteous with the wicked*: but to be willing to reprove that great and populous City of *Sodom*, from destruction; for the sake onely of ten just and vertuous persons. How unjust therefore were our judgment, onely because of some few *Larva's*, counterfeit Saints, as we may call them: to prejudice so many of the true and reall, as curiosity or spleene may call in question.

(4) A second circumstance which makes the storie of *St George* suspected, is, that his life hath in it many vaine and grosse absurdities; and some such actions father'd on him, as might farre better in appearance, sort with a Saint in *Ovid*, than in the credit and beleefe of holy Church. An accusation, which we will not plead to, unlesse in saying *guiltie*; nor will the learned *Papists* traverse the enditement: So that wee have on all parts, *consistentem reum*, a plaine confession of the fact. The learned and judicious *Vives* plainly tels us, with what great griefe and sorrow hee did commonly

Detradend  
Discipl. L. 5.

monly complaine unto himselfe; when he considered with what care and faithfullnesse the acts of *Hanibal* and *Alexander* were committed to posterity. *At verò Apostolorum, Martyrum, deniq; Divorum nostra religionis, maximis tenebris fere ignorari*: When in the meane time, the Acts of the Apostles (understand those written by *Abdias Babylonius*,) those also of the Martyrs, and other Saints acknowledg'd in the Christian Church, were even quite lost amidst the darke and cloudy fogs of ignorant Superstition. Much also to this purpose the Complaint of *Melchior Canis*; an honest man as I conjecture, if ever any was of the *Dominicks* Order. *Dolenter hoc dico, multo severius à Lactantio vitas Philosophorum Scriptas, quàm à Christianis vitas Sanctorum; longeque in corruptius & integrius Suetonium res Caesarum exposuisse, quam exposuerint Catholici, non res dico Imperatorum, sed Martyrum, Virginum, & Confessorum*. I speake it to my griefe (saith he) that the *Philosophers* have had their lives more perfectly digested by *Lactantius*; than the Saints theirs, by *Christians*: and that *Suetonius* hath recorded the lives and actions of the *Cæsars*, with more integritie; than wee have put in writing, I say not those of Princes, but even of Martyrs, Confessours, and sacred Virgins. Nor doth he stop here, but tells us presently of those fabulous and idle writers; *Ecclesie Christi cum nihil utilitatis attulisse, tum incommodationis plurimum*: That they not onely brought no profit to the Church; but a full measure of discredit

L. II. Cap. 6.



credit. A thing which might be easily exemplified in their *St. Christopher, St. Dennis, Hippolitus* the *Martyr* whom before we spoke of; and in whom not, that ever fell into the hands of any of the *Legends*: but what need further prooffe when we have confession?

(5) Three things there were, which might induce the writers of these darke and superstitious times, to prosecute this veine of writing: not to say any thing of that which is objected commonly, *viz.* that they intended onely, *aut quæstum, aut errorē*, cyther their owne profit, or the peoples ignorance. Of these, the first might be a purpose, pious in the opinion of that age, by setting out the Histories of the Saints, with fained myracles, and wonders which they never did: to gaine unto their shrines more multitudes of people, and a greater credit, and perhaps a noble emulation. And this in imitation of those ancient *Heroes* among the Gentiles, who therefore did derive their pedigree from Heaven, that so they might more constantly bee prompted to Heroicke undertakings. *Vt eo modus animus humanus veluti divina stirpis fiduciam gerens, res magnas aggrediendo presumat audacius, &c.* As *St. Austin* hath it out of *Varro*. Possess'd with which conceit, they so compos'd the lives and actions of the Saints, as *Xenophon* his *Cyrus*, or as *Virgil* his *Aeneas*; though somewhat more incongruously: not so much writing what they did; as what they thought most proper for such Saints to doe, and what they

Decivis, Dei  
lib. 3. cap. 4.

they wish'd were done. *Nam quæ de Sanctis scripta sunt, præter pauca quædam, multis fædatis sunt commentis, dum qui scribit affectui suo indulget; & non quæ egit Divus, sed quæ ille egisse cum vellet, exponit, &c.* So *Vives* in the place before alleaged. The second was a kinde of indiscretion in the choyce of argument; while such as onely meddled in the Histories of the Church, chose rather to collect together, what ever fables or prodigious Acts had beene reported: than that they would be thought to leave out any thing, which they had met with in discourse or reading. This we have touch'd at once already; nor will I more insist upon it, than in relating that of *Canus*: *viz. Gravissimos aliquando viros, præsertim in prodigijs describendis sparsos rumores excepisse, & scriptis etiam ad posterum retulisse.* The last might be a purpose, to relate such passages, with which they saw the common people well affected; and which had found already some good acceptance with the *Vulgar*: who for the most part are delighted with strange reports, and matters above ordinary apprehension. *Signa itaq; nonnulla & prodigia Sancti quoq; memoriæ prodiderunt, non quò ea libenter credidissent, sed ne deesse fidelium votis viderentur.* And in the words immediately before, *Quod vulgus sentiebant non tantum ea facile miracula credere, sed & impense flagitare.* So that we may affirme it well of those *Church-Historians*, (*Church-Poets*, as my Lord of *St. Albons* rightly call'd them) what the *Commedian* tells us in his *Prologue*, of himselfe.

Poeta

Derrad. D. scip  
lib. 5.

loc. q. supr.

Canus loc. Com.  
lib. II. cap. 6.

Terence in *An-  
dria.*

*Poeta cum primum animum ad scribendum appulit  
Id sibi negotij credidit solum dari;  
Populo ut placerent, quas fecisset fabulas.*

Thus Poets when they first their minds applic,  
In looser verse to frame a *Comedie*.  
Thinke there is nothing more for them to doe,  
Than please the people which they speak unto.

Decad. 1. 1. 8.

There is another reason, which perhaps might well be added; which is, these large and eloquent Orations made in the annuall commemoration of the Saints departed: whereby their Acts and virtues were set forth by all the strength of Oratory. This *Livie* makes to bee a cause, why the precedent acts of the noblest Romans came so corrupted to his hands: and this wee may apply in our present argument. *Vitiata memoria funebribus laudibus reor, falsiq; imaginum titulis; dum familia ad sequaq; famam rerum gestarum, honorumq; fallente mendacio trahunt.* Where wee may note, that one occasion also was, false images, or rather false inscriptions on their Images: the flattering deceits of Pictures and the Carver: *Inde certè singulorum gesta, & publica monumenta rerum confusa, nec quisquam aequalis temporibus illis scriptor, quosatis certo autore stetur.* So the Historian.

(6) To remedy this mischiefe, in which the Church and Saints had so long suffered; it was given

given out, by *Aloysius Lippomanus* then Byshop of *Verona*, that he would undertake the lives and stories of the Saints; and write them so, as both the Church and they might be free from scandall. This *Canius* tels us, was exceeding hotly talked of at the *Trent Council*: but withall hee tells us this, *Sed hanc m. hi adhuc videre non licuit*, That it never was his lucke to see it. Had hee beene yet alive; he might perchance have seene what *Lippomanus* hath perform'd: but how farre short of his owne boasts, and the great expectation of the world, is casie to be seene by any of his readers. He hath indeed done somewhat in it; and *Bellarmino* his friend, (who stiles him *vir gravissimus*, a Reverend man) affirms that hee hath done it *ex probatis authoribus*, out of approoved and trusty Authors. But certainly *Chemnitius* hath more neerely hit the marke than any other: by whom we are informed, that all which had beene done by *Lippomanus* in this argument, was but the publishing of the former Fables of the *Legend*, under the names of ancient writers; bestowing on them onely a new dresse, and a fairer *Title-Page*. *Cumq; aurea quondam Lombardica historia fabella, toti jam mundo fœcant; novo artificio sub pretextu quasi veterum & Græcorum, eadem fabula à Lippomano & Surio* (this *Surius* hath scarce done any thing but better'd *Lippomanus* in his method) *quam antea propter actores explosam putant, rursus in theatrum adfertur.* So he; nor could the truth it selfe have spoke more truly.

(7) By

L. 11. C. 6.

De Script. Eccl.  
in presb. Ach.

EXAM. CONC.  
Trid. Sess. 25.

In Proem.

No. 8. Att. 1. 3.

(7) By this wee may perceive, how great a roome uncertaine, and sometimes profane relations, have taken up in Ecclesiasticall History: that part thereof especially which treateth of the Lives and Acts of Saints and Martyrs. A thing which might the more be wondered at, if the affaires of State, and secular occurrences, had not a litle also, of the same leaven, moulded with the *Livie* assures us, that the affaires of *Italie*, before the walles of *Rome* were layed, *Poeticis magis decora fabulis, quam incorruptis rerum gestarum monumentis tradebantur*; Were more set out by fabulous traditions, than any warrantable evidence of truth. *Gellius* is bold to give *Herodotus*, whom *Tully* calls *Historiae Patrem*, the stile of *Fabler*, (*Fabulator*): *Fl. Vopiscus* more tartly, as more generally, *neminem Historicorum non aliquid mentitum esse*; that there was never any Historie without some falshoods. What then? Is therefore all false which we find in *Dionysius* of the Kings of *Alba*? Or shall we thinke that *Xerxes*, and the other *Persian* Kings never made any expedition into *Greece*? Or that no credit may bee given unto profane and civill stories? This were a course, not onely to make question of the times before us, whether that we had Grandfathers or not, or any Ancestours: but also to instruct posterity to make like doubts of us, and of those public actions which are now uppon the stage. *Aeneas* is not therefore to bee thought a Knight of *Faery Land*, the issue of an idle braine, a fiction

or

or *Non ens*; because the Poets hath express'd him, with some additions more than reall. Nor may we thinke, that there was never such a Towne or Seige as that of *Troy*; no *Priamus*, no *Agamemnon*, no *Achilles*: because the Father of the *Muses*, *Homer*, hath made more of it in his most accomplished Poem; than may perhaps agree in all the parts and members of it, with the truth of story. It is reported by *St. Gregory of Tours*, that *Dionysius*, Byshop of the *Parisians*, the now *St. Denis* of the *Frenchmen*, as I take it, did suffer Martyrdom under *Decius*: *B. Dionysius Parisorum Episcopus, diversis pro Christi nomine affectus pœnis, presentem vitam gladio imminente finivit*; as hee there hath it. This I perswade my selfe we may beleeve without much danger, although we give at all no further credit to the *Legend*: where wee are told how farre he ran after his Execution, having his head betweene his hands. And we may well beleeve that *Simon Eyre* was Major of *London*; that *Crispin* and his brother *Crispianus* were both Martyrs, which is true in storie: although we credit not those things which are reported of them, to the honour of the *Gentle-craft* forsooth, in idle Pamphlets. But what neede more bee said? He that condemnes the Histories and lives of Saints, because of some untruthes which are extant in them: may by the same reason, call in question all antiquitie; and make some scruple, whether or not; there ever was a time call'd Yesterday. Denomination according to the rules of

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Hist. l. i. c. 30. 3

*Logicke*, takes after the more sound and excellent parts, of the thing to be denominated: and therefore we should rather judge those stories to bee true, because of many certaine truthe; than reckon them as false, because of some suspected falshoods, which are noted in them.

(8) For prooffe of which, and that the intermixture of vaine fables ought not to bee a prejudice to the truth of storie; we cannot meet with more faire instances, than here at home. *Polydore* tells us, that the *British Bards* and *Chroniclers* had made their *Arthur*, not much unlike *Orlando*, one of the twelve Peeres so much talk'd of: the stories of them both, equally fabulous and foolish. *De hoc (Arthur) propter ingentes pariter corporu vires, atq; animi virtutes, posteritas ea ferme pradicavit, quæ de Rolando memoria nostrâ apud Italos decantantur.* And to that purpose *Malmesbury*, *Hic ille est Arthurus de quo Britonum nuga hodieq; delirant.* *Caxton* hath made a volume of his noble Acts, and of the Acts of his so memorated Knights of the *Round Table*; collected out of all the vaine reports which the world made of him. And in the *Spanish Romances* it is delivered, that after his great battaile fought with *Mordred*, he was turned into a *Crow*, and that hee is expected daily by his people: and that for this cause *England* is so full of *Crowes*; it beeing of a truth (say they) that since that time no *Englishmen* durst ever kill them. What then? Shall wee conclude that therefore there is nothing true

*Histor. Angl. l. 3*

*L. 1. de gestis Angl.*

of

of *Arthur*, that therefore there was no such man: This were to vilifie the credit of our best Historians, who tell us of twelve notable and famous overthrowes which he gave the *Saxons*. This were to frustrate altogether that ample testimonie given of him by the Monke of *Malmesbury* afore-said; who calls him the support and stay of his expiring Nation. *Dignus plane (saith he) quem non fallaces somnarent fabula, sed veraces pradicarent historia: quippe qui labantem patriam diu sustinuerit, infractasq; civium mentes ad bellum acuerit.* The like may also be affirmed of *Sr. Guy* of *Warwick*, who in our *English Pamphlets* we have made enamoured of a faire Ladie named *Phillis*, for love of who, (or rather upon whose displeasure) he became a *Kt. adventurer*; famous in forreine Countries for his brave exployts against the enemies of our Religion: not to say any thing of the *Dun-Cow* of *Dunsmore-heath*; and others of that nature. And yet for certaine, such a man as *Guy* there was, a noble Champion of the *English*, against their enemies the *Danes*: and of eternall memorie for his fight and vanquishment of the *Gyant Colebrond*. This *Camden* testifies, and with him others of our *Antiquaries*; no friends to fond traditions and ungrounded Fables. Thus have they also dealt with *Beauvoys* Earle of *Southampton* at the coming in of the *Normans*. *Vir bellica laude florentissimus*, as *Camden* calls him, A man of rare abilities in the arts of warre; and one that gave the *Normans* a great overthrow in the battaile of

*loc. ut sup.*

*Camden in Bel-  
gic.*

*Cardiffe*, anno 1070. Yet looke upon him in those idle Rhythmes which are extant of him, his many victories upon the *Saracens*; his prosperous loves with the Lady *Iosian* the *Soldans* Daughter; his fight with *Ascapart*, and entertaining of him for his Page; his good Horse *Arundell*, from whence the ancient Castle of that name, must neede be call'd so; and other such like follies: and then what shall we find in the whole storie but infinite absurdities? So true is that of *Camden*, *Dum Monachi fabellis fictis, & commentitijs, [Beavosium hunc] sudarunt celebrare, fortissima. eius facta crassis occultarunt tenebris.* And to this purpose *Milles*, in the Catalogue of Honour. This is that *Beavoy* of *Southampton*, whose valour was so great, that the Monks thought they could not extoll him sufficiently unlesse they besmeared his praises with fictions and Fables.

(9) As little able are the vaine dreames and practises of Heretickes to beare downe the truth; as are the fictions of the *Legendaries*, or such traditions as have found acceptance with the vulgar. It is conceived that *Peters* travailles, or the *Itinerarium Petri* ascribed to *Clement*, was composed by Heretickes: certaine it is, that it is branded in *Gelasius* Canon, for Apocryphall. Yet questionlesse this were an Argument not worthy any answer, but contempt and laughter; should any hence inferre, that therefore *St. Peter* never cross'd any Seas, or made any journeys, for the inlarge-

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ment of the Faith. Pope *Leo*, the first and best of that roaring name, was by the *Arians* said to favour their opinions; and in the *golden Legend* it is reported of him, that indeed he was inclined, at least, unto that partie: but I should reckon him of more Faith, than Charitie, that would beleieve it on such weake and faultie grounds. In like manner. The Fathers of the sixth Councell of *Carthage*, among whom was Saint *Austin*, found by much industrie and search, that they of *Rome*, for the advancement of their pride and affected tyranny, had falsified the Canons of the great Councell held at *Nice*. Should therefore they have publickly abjur'd that famous Councell? Or judge the whole Hereticall, because one passage of it was corrupted? This had beene such a manner of proceeding, as might have made those Reverend Fathers, for ever odious; and their memories condemned in all publike monuments. They therefore made enquirie at *Alexandria*, and *Constantinople*, for the true Canons of that Councell: and having found them out, without impeaching in the least manner, the honor of that famous *Synod*, return'd such answer to the Pope, as his fact deserved. This also ought to be our method in the examining of Stories; not to suspect, and much lesse to condemne the whole, because of some one part corrupted and unfavore: but rather to cut off the part infected, and to cast it from us, *ne pars sincera trahatur*; that so it be no prejudice or danger to the rest of it, which contineth

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*Jewels* answ. to  
the Reply. Art.  
4. Sect. 6.

nueth sound. So shall wee perfectly make good that saying of St. Paul commended to us in this present businesse by *Gelasius: viz. Omnia probate, &c. Try all things, but hold fast that onely which is good.*

(10) To draw unto an end, and to apply this whole discourse unto the present argument; wee conclude it thus. Wee grant St. Longesse and St. Loy to bee false, and counterfeit, (not to say any thing of those, who are suspected onely, but not so well convicted of the like intrusion:) and that the Pope hath beene too prodigall of those Celestiall honours, of which hee hath usurped a disposing power. But this, as I conceive it, no prejudice unto St. George, who was acknowledg'd for a Saint before the Popes usurped that lawlesse power of doing any thing in Heaven: before those *Counterfeits* had any place, in the common *Calendar*. Wee grant that many of the lives of *Saints*, are fabulously and vainely written; and that scarce any of that sacred company hath suffered more extreamely in the ordinary *Legends*, than our blessed *Martyr*. But yet wee cannot yeild, that therefore there was no such man, because his *Actes* are misreported. Were this an argument of force, wee must not onely empty Heaven of many of its *Saints*: but must correct our *Chronicles*, and raze out many of those famous Princes, which are mentioned in them. How much more equall is the resolution of *Du Moulin*, touching St. Francis of *Assise*, in *Italie*, the Founder

R<sup>ess.</sup> au. Card.  
Peron, lib. 7. c. 5.

der of the *Friers-Minors*, called vulgarly *Franciscans*: which is, that hee doth verily beleeeve that such a man there was, though in his *Legend* many things are attributed to him, voyd of sense. *Nous ne doutons point, que Francoys d'Assise, inventeur et patron de l'ordre des Cordeliers*, (so the French call them) *n'ait esté. Mais sa Legende, et les Chroniques de St. Francoys, lui attribuent mille actions destitues de sens commun.* So hee, and these his words are next in order unto those, where hee accuseth our St. George of *Arianisme*: from which, by this his owne rule and (so soone did he forget himselfe) we may most easily acquite him. And last of all, wee grant that many of the lives of *Saints* have beene abused by *Hereticks*; and that St. George hath suffered from them in his *Historie*, as much as any: but yet we must not yeild, that therefore that is onely true, which *Hereticks* have trifled of him. It is confessed by Doctor *Reynolds*, one of the greatest adversaries of St. George, that many of the *Saints* had beene thus injured; and that *Gelasius* therefore might more easily bee couzened, in giving credit to the *Storie* of this our *Martyr*. *At verò progressu temporis passio Georgij à sectatoribus eius composta, multos sic sedellit, ut Gelasius etiam, tametsi fraudem hanc olfaceret, ipsum putaret nihilominus sanctum fuisse Martyrem: nec sine probabili ratione, quandoquidem aliorum qui veri, Sancti existerent, passiones, similem in modum ab hereticis mendaciter scripte essent.* If so, then eyther was *Gelasius* a very

De Tol. Rom.  
lib. 3. cap. 5.

dunce, that could not see so farre into the cou-  
zinage of his owne times, as Doctor *Reynolds* :  
or else *St. George* was most unluckie, to have his  
Storie onely question'd ; and all the rest, no lesse  
suspected, passe for currant..

## CHAP. V.

- (1) *Undoubted Truths the ground of fabulous re-  
ports.* (2) *The priviledge of two French Chur-  
ches, and the Fables thence arising.* (3) *The  
Barons case of Gascoyne.* (4) *St. Georges  
killing of the Dragon, how farre it may bee iusti-  
fied.* (5) *The Portraiture of Constantine.*  
(6) *The Order of the Dragon, and of St. Mi-  
chael.* (7) *St. George how pictured commonly :*  
*and what it significh.* (8) *The memorable storie  
of St. Georges Horse.* (9) *The picture of St.  
George, how made a Fable : and by whom.*  
(10) *The entertainment of it in the Church of  
Rome.* (11) *The Reformation of the Missall.*  
(12) *A finall ansvere to all those on the part  
of Calvin.*



(1)  
Hus haue we made reply to such ge-  
nerall arguments, as might bee ur-  
ged on the behalfe of *Calvin*, against  
the Story of *St. George* : as namely,  
the vaine and fabulous tales which  
are

are frequent of him, and extant in his *Legend* ; the  
dreames, and practises of heriticks, by which the  
lives of Saints haue beene corrupted ; and that  
unlawfull power which they of *Rome* haue so  
abused, in filling of the *Calendar*, with wicked  
men, and fained persons. We next descend to  
that particular exception, which is made against  
him ; viz. That so much celebrated act of his en-  
counter with the *Dragon* : which being not up-  
pon record in true *antiquitie*, hath made some  
thinke, that *Perseus* in the *Poet* hath onely chang'd  
his name ; and by the change, possess'd a place a-  
mong the Saints. To this, wee have already an-  
swered in the generall : and in particular, re-  
ply ; That true indeed it is, no such exploit of  
his, and the encounter with the *Dragon*, is to  
bee found in true antiquirie. Yet wee must say  
withall, that true antiquitie doth give us such a  
ground of this report : as may perhaps a little  
qualifie the boldnesse of the *Legendarie*, though  
not quite excuse it. The tale of *Perseus*, hath some  
good ground in truth of Storie ; although expres-  
sed *Poetically*, and with liberall additions : so al-  
so hath the *Fable* of *Medusa*, and her enchanting  
haire ; than which almost nothing lesse proba-  
ble. What fiction more unlikely than the tale of  
*Phaëton* ; and that great conflagration of the world  
by his presumptuous undertaking of his fathers  
*Chariot* ? Yet *Bergomensis* & other Authors of good  
credit doe report ; That under an *Egyptian* King  
so called, a great part of the world was destroyed  
by



by Fire, and such a generall heate and drowth upon the rest,

*Vt neq; quas posset terris inducere, nubes,  
Tunc habuit; nec quos, cælo dimitteret imbres.*

That Iove for wasted clouds did seeke in vaine,  
To shade, or coole the scorched earth with raine.

In like manner, as dealt the ancient Poets with such passages of Storie, as were most servicable to their purpose: So dealt the *Legendaries*, which are *Church-Poets*, with the lives and historie of the *Saints*. Some thing there was which they had heard of, which might occasion them to ramble from the truth; and please themselves in their owne inventions: wherein as commonly the people reported fabulously of true matters; so they, the *Legendaries*, extoll'd those fables, as a truth.

(2) Two fairer instances of which, wee can hardly meet with, than two especiall priviledges of two Churches in the realme of *France*; and the vaine Fables thence arising. At the first entrance of a new Byshop into the Byshopricke of *Orleans*, he hath a priviledge of setting free any one prisoner of the Gaole; for what great crime soever he doth stand committed. A priviledge conferr'd upon them, (as *Du Chesne* hath told us) first in the person of *St. Aignan* once Byshop of this City; for his exceeding paines and care in the defence thereof against *Atila* the *Hunne*. But if

if we will beleve the people, and the ordinarie Fables which are grounded on it; we must take it thus. At the first entrance of *St. Aignan* into the Towne, he made request to *Agrippinus* then Governour, that for his sake hee would set open all the Gaoles, and release the Prisoners: *Vt omnes quos pro varijs criminibus pœnalis carcer detinebat incluses, in sui introitus gratiam redderet absolutos*; saith the latter storic. Vpon deniall of this suite, a stone falls presently upon his head; from whence none knew: but as it was concev'd, from Heaven: wounded and terrified wherewith he grants the Byshop his desire, is suddainely made whole; and ever since the Custome hath continued in full force and vertue. In like sort: the selfe same Priviledge was granted by King *Dagobert*, the first (he began his reigne, anno 632.) unto the *Canons* of the Church of *Nostre Dame*, in *Roan* of *Normandy*: and since confirmed by his successors. A priviledge confirm'd upon them, (as that age and the rest that followed were prone to superstitious bounties) in memory of *St. Romanus*, whose Festivall is heere observ'd with all solemnitie upon the 23. day of *October*; not long before, Archbyshop of that Citie. But if wee will beleve the people, and the common fables, wee must take it thus. There was a poysonous Dragon, which had done much harme unto this Province; whom they had tryed by many meanes to make away, but none prospered. At last, *St. Romain*, then Archbishop of *Roan*, accompanied with

*André du Chesne  
Antiq. l. 7. c. 2.*

with a Murderer and a Theefe, whose lives were forfeit to the Law; undertakes the enterprise. Vpon the first sight of the Dragon, the Theefe according to his nature, stole away: the Murderer more hardened in his trade, goeth forwards with him. To make short worke, the Dragon layeth aside his fury, and patiently submits himselfe unto that godly Prælate: who binding him about the necke with his stole (or tippet) delivereth him unto the murderer, and leades him prisoner unto *Roan*. This wondrous accident is said to happen on an *holy Thursday*: and that *St. Audoin* or *Owen* who next succeeded in that Church, in memorie thereof obtain'd this privilege, that from thence forwards the *Chanoins* of *Our Ladies*, should every *holy Thursday* have the releasing of any Murderer, (whom themselves would choose. I say of any Murderer, Theeves not being capable at all of any mercy: because (say they) the Theefe which was to have attended in that service, stole away.

(3) So farre the storie, as I was told by mine Host at *Roan*: but for the privilege it is still in practise, and famous by a great and memorable tryall, not long since hapning: related to me by a Gentleman of good account, and a practitioner in the *Parliamentarie* Court in that City. The case is this. Not much above some twelue yeares since, a Noble-man of *Gascoigne* tooke occasion to kill his wife; which done he fled into *Normandie*: and having first acquainted the *Canons* of the Church

Church of *Nostre Dame* with his desires; put himselfe to the sentence of the Court, & is adjudg'd unto the Wheele. *Ascension* day immediately comming on, the *Canons* chalenged him for theirs: and the chiefe *Judges*, according to the custome, caused him to bee delivered. But on the other side, it was pleaded by the *Normans*, that the benefit of this privilege, belonged onely to the Natives of that Province: and they pleaded with such violence, that the poore Baron was againe committed to his irons; till the Qu. Mother had wooed and wonne the people, *pro ea saltem vice*, to admit of his reprivall.

(4) This storie of *St. Romain's* Dragon, in which there is no passage true, conducts me on, unto *St. George*; of whose encounter with the Dragon there may be somewhat said, to qualifie the matter; thought not to justifie it altogether. For by the *Dragon* if we understand the Divell, that old malicious *Serpent*. (τὸν ὄφιν ἀρχέδακον, as *Ignatius* calls him;) and the combat betwixt our blessed Martyr and that Monster, those many snares and baits, which by the Divell were provided to intrappe him: we may soone find, how and in what respect, *St. George* his fighting with the *Dragon* may be justified. An exposition of that fabulous text occurring in the *Legend*, not forced unnaturally: but such as doth agree, as with the truth of storie; so also with the words and meanings of some Authors, which have written

*Epistola ad  
Ital.*

ten of our Martyr. Certaine I am that *Metaphraſtes* in an *Encomion* or *Anniverſarie* Oration, made in the memorie and commendation of our Saint; doth not allude unto it onely, but affirmeth it. For thus that Author, ſpeaking of thoſe ſeverall baites which had beene layed for the inveigling of this bleſſed man of G D D; *the Kingdomes of the world, and the glories of them*, the frownes and anger of the Prince, the terrours both of Death and tortures: ſpeaking I ſay of theſe, and how that all of them, and other the deviſes of that old *Serpent*, were by that noble Champion fruſtrate and deluded; he concludes it thus. *Licebat igitur videre aſtuſiſſimum Draconem, adverſus carnem & ſanguinem gloriari ſolitum, elatumq; & ſeſe effrentem; à juveneſſo uno illuſum, & ita deſpectum atq; conſuſum, ut quid ageret non haberet.* So hee, and this may alſo ſeeme to be intended by *Hermannus Schedell*, in his worke entituled *Chronica Chronicorum*: where he doth joine together the Martyrdome of our *St. George*, and his encounter with the *Dragon*; both as it were one act or undertaking, *Et velut alter Curtius Romanus, vel Codrus Rex Athenienſium, pro patriæ liberatione ſeſe internecioni ad Draconis occiſionem, & martyrij tolerantiam, dedit*: as he there hath it.

(5) For further prooſe of which, and that this expoſition on that fabulous text, as before I call'd it, is not unnaturally forced, but ſuitable unto the truth of ſtorie; and in all likelyhood agreeable to their intents, who gave the firſt hint, &

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*Aetas ſexta,  
Pag. 240.*

occasion to the fables in the *Legends*: let us behold awhile the portraiture of *Constantine* the Great, erected in the ſame figure in a manner; and to the ſame intent and purpoſe. Of him wee need not make report, how great a victory hee had againſt that enemy of mankind, in his promoting of the faith; and ruining thoſe Heatheniſh Temples, conſecrated to impietie and the Divell. After which glorious conqueſt, and the eſta bliſhing of true Religion in all the quarters of his Empire; *ἐν γραφῇς υψιλοτάτω πίνακι &c.* hee cauſ'd his portraiture to be erected up on high, in a faire table for that purpoſe, and at the entrance of his Pallace, that ſo it might be obvious to the eye of every Paſſenger. Over his head the Croſſe, that venerable ſigne of mans redemption: and underneath his feet, that great and working enemy of man, the Divell, caſt downe into the loweſt deeps; under the figure of a *Dragon*. *Τὸν δὲ ἐχθρὸν καὶ πολέμιον θῆρα, τὸν τὴν ἐκκλησίαν τῷ θεῷ διὰ τῆς τῶν Ἀθένων πολιορκήσαντα τυραννίδος, κατὰ βυθῶν φερόμενον, ποιήσας ἐν Δρακόντος μορφῇ.* The reaſon why he cauſ'd himſelfe ſo to be portraited, to ſhew, no doubt, how great and notable an overthrow hee had given the Divell: but why hee made the Divell in the likenesse of a *Dragon*, was in alluſion queſtionleſſe, unto the Scriptures, where he is call'd a *Serpent*; and in the *Revelation*, more particularly, a *Dragon*. So witneſſeth *Eusebius* in the words

*Euseb. de vita  
Constant. l. 3, c. 3*

words immediately following, *Δεῖλον γὰρ αὐτὸν* (the Divell) *καὶ σκόλιον ὄφιν, ἐν προφητῶν θεῶ ἐξέλαϊς ἀνιγόμεναι λόγια.*

(6) To the same purpose also, and on occasion not much different, at the least as he conceived it; did *Sigismund* the Emperour, an King of *Hungarie*, erect and order of Knighthood, which he entituled, *Of the Dragon*. He had bene fortunate in many severall battailes, against the greatest enemies of *CHRIST*, the *Turkes*: and hee had also laboured with much diligence to ruine and suppress the *Hussites*, the greatest enemies of the *Roman* Church then being; whereof he was Protectour. This last not onely by persecutions privately, and force of armes in publike: but by procuring the two Councels of *Basil* and *Constance*, to bee assembled; where the poore *Hussites* were condemn'd, their cause unheard, and the chiefe *Patrons* of their cause adjudg'd unto the fire. Proud of his fortunate successe in these great enterprises, he instituted this his militarie Order of the *Dragon*; so call'd because his Knights did beare for their Devise, *a Dragon falling headlong: pour tesmoigner que par son moyen le Schisme et l'heresie, dragons devorans de la religion, avoyent esté vaincus, et supplantéz.* And this (saith he that made the booke entituled *Les estars du Monde*, translated since by *Crimston*) to testifie that by his meanes, the *Dragons* of Heresie and Schisme, which otherwise (no doubt) had destroyed religion

Page, 1460.

ligion and devoured the Church; were vanquished and suppressed. Much like to this in the Device, is the *French* Order dedicated to Saint *Michael*, instituted by King *Lewis* the 11. not long after, *Anno viz. 1469*. Vnto the collar of which Order, there is fastened the picture of St. *Michael* the *Archangell*, combatting with the *Dragon* of the infernall Deepes: *anreaq; imagine S. Michaelis draconem infernale prostermentis, pectus insigniente.* So saith *Hospinian*. But this in reference rather, to the encounter of St. *Michael* with the *Dragon*, in the *Apocalypse*.

(7) With these the portraiture of *Constantine* above-mentioned, and the two militarie Orders of St. *Michael*, and the *Dragon*: St. *George*, as he is commonly expressed in picture; holdeth good proportion and correspondence. His picture as in the present times, we use to draw it; but *ab initio non fuit sic*, it was not thus from the beginning. For I have read it in the life of *Theodorus Syccotes*, commonly call'd *Archimandrita*, or *Chiefe-Abbot*; borne in the time of the Emperour *Iustinian*: that then St. *George* was onely pictured as a faire yong man, richly arrayed, and of an haire somewhat inclining unto yellow. For so *Elpidia* doth describe him, in the relation of her dreame, to this her Grandchild *Theodorus*: if at the least we may take this or any thing upon *Surius* word, who fathereth this discourse upon one *George*, a Priest, the Scholler of this Ahbot. *Videbam, fili mi dulcissime* (these are old Grandams words) *adolescens*

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De origine Monach. lib. 59.

Tom. 6. in vita Theod. Archim. p. 737.

*tem valde formosum, splendidis vestimentis ornatum, aureaq; fulgentem coma; & illi similem, quem pro S. Georgio in eius historia cernimus.* Thus was hee pictured anciently. But in the middle times, hee was presented to the common view, more like a man at armes, mounted upon a lusty Courser; a young maide kneeling by him, and a fierce Dragon thrust through with a Speare, gasping for life: just as we see him painted, (but there is no mention of the young maide) on our common Signe-posts. A picture which in the darker and more ignorant times, was thought to represent that storie, which was then publish'd in the Legend: & which, since it hath bin otherwise resolv'd by the learned of both parries, that it did only represent some mysterie or allegorie; hath not a little exercis'd their wits and fancies. Perkins will have it (as before we noted) to bee in former times a representation of our Saviour, who vanquished the Divell for the deliverance of his Church: in which conceit of his, many Divines have closed in with him, which wee then noted also out of Charles Stephanus. Baronius doth conceive it, to be the picture of some state or Country, petitioning (according to the custome of those times) the ayde and helping-hand of so great a Saint, against the violence of the Divell. *In virgino n. illa typus exprimitur (more maiorum) provincia vel civitatis alicuius, qua adversus diaboli vires tanti martyris imploret auxilium.* Villavincensius and Hyperius have applied it to the civill

Magi-

Chap. 3. §. 5.

In Annot. ad  
Ro. Mart. Apr.  
23.

*Magistrate*, whose principall endeavours ought to aime at this; that they defend the Church, from the covetous tyrannie of the Oppressour, the old Serpent. Dr. Reynolds, as hee preferres, this last conceit, before that of Baronius: so doth he seeme to prize his owne, both before this, or any other. With him, the meaning of the embleme (or picture Emblematicall) must be this: that all true Christians whom the Apostle calls Gods husbandrie, might learne hereby how much it doth concerne them to make warre against the Dragon; and to destroy him with the sword of the Spirit. *Nt sciant omnes Christiani, quos yecopyion Dei appellat Apostolus, 1. Cor. 3. militandum sibi adversus draconem Apocal. 12. enm; Dei gladio confodendum.* So he in his *prælectiones* on the *Apo-crypha*: and the same words almost repeated in his booke *de Rom. Idololatria*. For my part, I rather choose (for why in such variety, may not I also assume the liberty of conjecture) to make it, at the least in part, historicall: as being thus contriv'd of purpose, in those times, and by those men, which most affectionately were devoted to our Martyr; to publish to posterity how bravely he refell'd the Divell, how constantly hee persevered in the profession of his faith; the whole Church praying with him, and kneeling (like the Virgin, by him, in that holy action) that God would give him strength to subdue that enemy, the Dragon.

(8) How long the picture of St. George hath beene

H 2

Prælec. in A-  
pocr. 155.

L. 1. c. 5. §. 22.

Bellarm. de  
Script. Eccl.

beene commended to us in this Knightly forme;  
I cannot easily determine: onely I will be bold to  
say that it is not very moderne, or of small stand-  
ing in the Church; as may bee gathered out of  
the History of *Nicephorus Gregoras*. This Author  
was by birth of *Greece*, and wrote the History  
of that declining Empire: beginning at the yeare  
1200, and ending it anno 1344. about which time  
it is conceiv'd, that he was gathered to his fathers.  
In the 8. booke (he wrote eleven in all) there is a  
memorable storie of *St. George's Horse*: which for  
the rarenesse of it, and that it is so proper to the  
cause in hand; it shall not grieve me to relate, nor  
any Reader to peruse. *Primo quadragesima Sabba-*  
*to, cum postridie orthodoxorum Imperatorum & Pa-*  
*triarcharum proclamanda esset memoria; tum quoq;*  
*Theodorus Logotheta generalis, à vespere ad nocturna*  
*sacra illa de more accessit. Media verò sub nocte, me*  
*astante & doxologia audiente, quidam ab Impera-*  
*toris adest, novum illi nuntium apportans, &c.* On  
the first Saturday in *Lent*, the Commemoration  
of such godly Emperours and Patriarchs as had  
departed in the Faith, being the morrow after  
to be solemnized: it pleas'd the *Lord high Chan-*  
*cellour Theodorus*, (for so on the authority of  
*Meursius* in his *Græco-Barbara*, I thinke good to  
render *λογόθετης*: I say it pleas'd him to be pre-  
sent with us, according to the custome at those  
night-watches. About the time of midnight, I sta-  
ding neere him; and harkning to divine Service;

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„ a Messenger in all the hast came to him frō *Andro-*  
„ the *Elder*, then our Emperour; telling this  
„ strange newes, and desiring his opinion. But  
„ now (saith he) when as the Soldiers of the  
„ Guard, [*Milites Imperatorij*] were going to  
„ their rest; there was a fearfull neighing heard  
„ so upon the suddaine, that it made all of us a-  
„ mazed; the rather, because there were not any  
„ Horses then about the Court; all of them car-  
„ ried in the evening farre off, unto their Stables.  
„ This tumult not yet quieted, another noyse of  
„ the same kinde, but greater than the former;  
„ was heard unto the Emperours Chamber; who  
„ presently dispatch'd a Servant to inquire into  
„ the matter. The servant did as was commanded,  
*Sed nihil audiuit aliud, nisi ab equo in quodam palatij*  
*pariete ante victricis deipara sacellum, quem Paulus*  
*olimpietor prastantissimus effinxisset, D. Georgium*  
*pulcherrime sustinentem, esse editum, &c.* The ser-  
„ vant did as was commanded, but heard no other  
„ noyse than what did seeme to him, to issue from  
„ the picture of a certaine horse, bearing *St. George*  
„ upon his backe: which *Paul* the famous painter,  
„ had long since painted on that part of the pal-  
„ lace-wall, which is close by our Ladies Chap-  
„ pell. This is (saith hee) the message which I  
„ am commanded to deliver; and to acquaint  
„ you also, that his Majesty desires your present  
„ counsell. *Ad hæc Logotheta iocatus, Gratulor*  
*tibi (inquit) Imperator futuros triumphos, &c. qui-*  
*bis auditis, At tu quidam inquit Imp. isto responso ex-*  
H 3 *hila-*

*hilarandi mei gratia usus, rem ignorare visus es: Ego autem dicam tibi. Nam ut patres nostri nobis tradiderunt, equus iste alias ad eundem modum hinnit, cum Baldwinus Latinorum Princeps, a patre nostro pulsus, urbem amissurus esset.* The Chancellour repairing upon these summons to the Emperor, found him exceedingly disquieted: and therefore sportively accosting him, I doe my Leige, said he, congratulate those noble triumphs, which the lusty neighing of St. George's horse portend unto you. To whom the Emperor replied, It seemes my Lord, that you of purpose to compose my thoughts, and make me merry, will not take notice of the matter: but I am able to instruct you in it. For I have heard upon good credit, that this same picture of an Horse, neigh'd formerly, as now it did: just when that Baldwin Emp. of the Latines in Constantinople, was beleagured by my Father; and the City taken. So farre the storie. All we will note from hence is this, that Baldwin mention'd in the Historie, began his Raigne anno 1227. and that St. George, both in his time, and long before, was painted mounted on his Horse; which is as much as I desire for my present purpose.

(9) Saint George thus pictured, eyther by way of Hieroglyphicke, as some conceive it; or of Historicall representation, as I rather should conjecture: it was not long before the vul-

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gar οἱ πολλοὶ καὶ φορτικότεροι as Aristotle calls them; had improoved it into a Fable. And now St. George must be ennobled for the killing of a Dragon, which he never saw; and ransoming of King Nemo's Daughter, for in the Legends there is nothing told us of his name. Just as upon the post-fact, the Normans fram'd that doughty tale of St. Romanus and the Dragon; or those of Orleans, the no lesse memorable storie of Saint Aignans Stone. Which beeing so, the people thus affected, by reason of those pictures, which did then commonly expresse Saint George; and the composers of the Legends willing to countenance those fictions, which were already of good credit with the people; it came to passe, that not these onely of the vulgar; but even the best and wisest, as the times then were, ranne headlong on the same Errour. The rather, because the Author of the Legend then in most esteeme, was not of ordinary ranke: a man of speciall eminence for his Workes and Learning; Archbyshop of a chiefe Citie in Italie, and of good credit for a long time together in the Court of Rome! I meane Iacobus de Voragine, whom in this case, the Cardinall Baronius justly blames, for making that an Historie, or a Fable rather; which was in all Antiquitie, intended onely for an embleme. *In nullis enim quæ recensuimus S. Georgij actis antiquis, quicquam legitur eiusmodi, (viz. the killing of the Dragon, &c.) sed a*

H 4

Iacobo

Annotat in  
Rom. M. M.  
Apr. 23.



*Iacobo de Voragine absq; ulla maiorum autoritate, ea ad historiam referuntur, quæ potius in imagine illa typum exprimunt, &c.* All I shall add is this (which may perchance bee else objected) that *De Voragine* did frame his *Legend*, according to the common fame, and the expression of *St. George* in common Pictures: and not the pictures made according to the fancie and tradition of the *Legend*. For it appeares out of *Nicephorus* above-mentioned, that this our *Martyr* had beene pourtraied in this fashion, some space of time before the *Latines* were expuls'd *Constantinople*; which happened in the year, 1260. Whereas *Iacobus de Voragine* began to bee of credit, at the soonest, Anno 1278. and as it is conceived by others, not till the year 1290. which before we noted.

(10) But to proceed, the *Legend* thus composed, and by such a man, and so agreeable unto the humour of the people; no marvaile if it found a willing entertainment in the publicke service of the Church: so that in tract of time the *Legend* or *historia Lombardica*, for so the Author calls it; became a principall part in the *Roman Breviarie*. *Bona Breviariorum pars, quod quidem ad lectiones matutinas attinet, ex Lombardica desumpta est, licet verbis paululum immutatis.* So saith *Wicelius*: and wee well know how justly hee might say it, as in the generall, so also in the particular of *St. George*. For in an old Booke, which I have long had in my custodie, entituled *Hora B. Maria, Secundum usum Sarum*: Wee have this History of *St. George*, and

In Epist. Dedicat.

and of his *Dragon*, thus framed into an *Antheme*: and as it there appeareth, appointed to be sung on his publicke Festivall; the *Antheme* this.

<i>O Georgi Martyr inclyte,</i>	<i>Vt cunctis cum fidelibus</i>
<i>Te decet laus &amp; gloria,</i>	<i>Cæli iungamur civibus,</i>
<i>Prædotatum militia;</i>	<i>Nostris ablutis sordibus:</i>
<i>Per quem puella regia,</i>	<i>Et simul cum latitia,</i>
<i>(Existens in tristitia,</i>	<i>Tecum sumus in gloria;</i>
<i>Coram Dracone pessimo)</i>	<i>Nostraq; reddant labia</i>
<i>Salvata est. Ex animo</i>	<i>Laudes Christo cū gratia.</i>
<i>Terogamus corde intimo,</i>	<i>Cui sis honos in secula.</i>

*George*, holy Martyr, praise and fame  
Attend upon thy glorious name;  
Advanc'd to Knightly dignitie:  
The Daughter of a King, by thee  
(As she was making grievous moane,  
By a fierce Dragon, all alone)  
Was freed from death. Thee we intreat  
That wee in Heaven may have a seat;  
And being wash'd from every staine,  
May there with all the Faithfull raigne:  
That wee with thee together may  
Sing gladly many a sacred Lay;  
The gracious throne of *Christ* before,  
To whom be praise for evermore.

(11) So was it in our Ladies *Horarie*, or *horarium*, according to the use of *Sarum*; and so no question in other of their publicke *Servise-Bookes*:  
untill

untill the reformation of Religion, began in Germany by *Luther*, made those of *Rome* bethinke themselves; and make some necessary reformation also, in such particulars as were most scandalous and offensive. A reformation not onely of their manners, which since the difference began, have beene strangely mended; nor of their Doctrine onely, which since the opposition, hath beene wonderously altered and refined: but also of their *Breviaries*, of their *Missals*, and other parts of their publicke Liturgies. A matter first attempted, at the beginning of the breach, by Pope *Clement* the seuenth: who using in it the assistance of *Franciscus Quignonius*, (hee was then Cardinall of *Santa Croce*) left in them onely the histories of some few Saints of eyther sexe, of which there was lesse scruple; casheering all the rest, which gave occasion of offence. *Vnde non imprudenter fecit Clemens [Sept.] Pont. Rom. adiutus opera Franc. Quignonij, qui historiolas aliquot Sanctorum utriusq; sexus, cum Christo in paradiso congregantium, succincte iuxta & erudite describi, inq; Rom. Breviarium inseri curavit: Omnem calumniantibus ansam amputans, qui fabulas non historias in Templis recitari clamitabant.* As mine author hath it. Afterwards, a more exact and perfect reformation of the *Missall* and the *Breviarie*, was resolv'd upon in the *Trent-Councell*; together with an *Index* to be made, of all such Bookes, as were thought fit eyther to be prohibited; or noted, with a *Deleatur*. But by the hasty breaking

*Wicellius in Epist. dedicat.*

king up of that Conventicle, (for so the *French* King called it in his letters to the *Prelates* there assembled) the whole businesse was referred unto the Pope: by his unerring spirit to bee determined and concluded. *Præcepit S. Synodus, ut quicquid ab illis (to whom the matter was committed) præstitum esset, Sanctissimo Rom. Pont. exhiberetur: ut eius iudicio atq; autoritate terminetur, & evulgatur.* So was it done accordingly: the *Missals*, *Breviaries*, *Rituals*, *Pontificals*, *Catechismes*, *Diurnals*, and all the severall *Horaries*, *Officiums*, and such like *Manuals* belonging to our *Ladies* service; being corrected first by Pope *Pius Quintus*, and after recognized by *Clement*, of that name the Eight. By which wee may perceive, that all things were not right in the Church of *Rome*; how ever they pretended that the *Protestants* did clamour of them without cause: they being at the last compell'd, though with as little noyse as might be, to make a *Reformation* both in Doctrine and in manners; as also in their common formes of publicke service and performance.

(12) And now what is there else, which any one of *Calvins* party, any of those which have denyed *St. George* a beeing; can further question? It is alledged by Doctor *Cracanthorpe*, to proove *St. George* to bee *non ens*, an idle Fiction; that even *Baronius* doth confesse it: and for a further prooffe, *Baronius* is produced to tell us on his knowledge, *Picturam Georgij qua eques armatus effingitur, &c.* That *viz.* the ordinary pictures of *St.*

*Sess. 23. Prope finem.*

Saint *George* have more in them of an embleme, than an Historie. What then? *Baronius* doth conceive St. *George* so pictured, as we see him commonly (and as wee see him in full stature, with his brave Horse and the fierce *Dragon*, in St. *Sepulchres* in *Paris*;) to be an embleme, a *Symbol*, or an *Hieroglyphick*. But yet *Baronius* doth not thinke that St. *George* himselfe was an *Hieroglyphick* onely, or an embleme. This is an argument, much like that other which we met withall before; wherein *Baronius* himselfe must testifie against himselfe, that the whole storie of St. *George*, was nothing else but a forgerie of the *Arians*: whereas indeed hee spake it onely of one passage of it, which by the *Arians* had beene thrust into his History. And this may also be replied to Doctor *Boys*, who tells us twice for failing, how roundly Cardinall *Baronius* had takē up *Iacobus de Voragine*, for his leaden Legend of St. *George*. If they or any other for them, have more to say; it is as I conceive it, that Article as yet not answered touching *Dacianus*; and the apparent contradictions which are betweene our witnesses, in this particular. Which argument or exception rather, we doubt not but to satisfie with as much ease as these before it: when we have taken out our Commission for the examination of witnesses on our party, in whom such an apparant contradiction is suspected. In the meane time, I thinke we may with good assurance of these mens quietnesse hereafter, turne our whole strengths upon

upon that adversarie which hath done us greatest injury. Even upon them, who seeme to censure *Calvinus* too meeke and modestly disposed, in so great a quarrell: and thinke St. *George* not wrong'd inough in being thought *No man, the issue of an idle braine*; unlesse he rather be esteemed a wicked and ungodly man, a bloudie *Arian*. *Calvinus itaq; moderatissime agit adversum Pontificios, ubi de Georgio quem invocant, ita loquitur, quasi nullus unquam, non quasi impius extitisset.* Thus Dr. *Reynolds*, whose resolute assertion, and the proofes thereof, are next to be examined.

L. i. cap. 51

CHAP. VI.

## CHAP. VI.

- (1) *The whole storie of George the Arian Byshop.* (2) *George Byshop of Alexandria, not prooved by Doctor Reynolds to bee a Cappadocian.* (3) *The Cappadocians infamous for their lewdnesse.* (4) *The life of George before hee was appointed Byshop.* (5) *His Butcherly behaviour in that holy Dignity.* (6) *Degraded in the Councils of Sardica, and Seleucia.* (7) *An Aristophanes of Drusus, in making George the Laodicean, to bee the same with him of Alexandria.* (8) *The strange effects of fancie and a pre-concept.* (9) *George's returne to Alexandria, and the manner of his Death.* (10) *George Byshop of Alexandria, never reputed for a Martyr.* (11) *Shreds of the Arian Legends, by whom patch'd on upon St. Georges Cloake.* (12) *Sir W. Raleighs resolution in received opinions.* (13) *A transition to the examination of Witnesses on St. George's side.*

(1)



T was, as I conceive it, a wise and necessarie course of *Casca*, a Roman Citizen, to publish by the common Cryer, his Name and Pedigree: wherein hee gave the people notice, that whereas *Casca* was the name of one of those, which had con-

conspired the death of *Cesar*; for his part, hee neyther was the Traitor nor any of his kindred. The reason of which action, he thus gives in *Dion*, ὅτι Κίνα δμωνυμίας ἀπόλετο, *Quod Cinna nominis causa occideretur*: The like device to this, is in the same Author, reported of one *Varro*: and this device must wee also now make use of, in our present businesse. For such was the most barbarous demeanor of one *George*, once an intruding Byshop in the Church of *Alexandria*, a furious *Arian*, and bloody Butcher of the true Christians; and so extreame odious is his name become in the eares and hearts of all good people: that wee which love St. *George*, must by the common Crier, and publicke Proclamation, make knowne his parentage, and acts, and sufferings. Otherwise it will bee with him, as it was with *Cinna*; and hee shall suffer for those impious finnes and cruell misdemeanours, which were done many yeares after his transmigration to a better life. This therefore wee resolve to doe in St. *George's* cause; but not this onely. For wee will first relate the whole History of *George* the *Arian*, his Countrey, his exploits, and manner of his Death; in which how little is there, which may have the least resemblance unto the Story of our *Martyr*. That done, and Doctor *Reynolds* sufficiently answered, as I hope it will appeare, in the meere prosecution of the Story: wee will proceed unto the Birth, and parentage, and constant sufferings of

Hist. Rem. l. 44.  
Id. lib. 47.

of St. George; and to those testimonies after, which all the Ages of the Church, not one excepted, successively have given him.

(2) And first wee must begin with the Birth and Countrey of this *Arian* Byshop, which Doctor *Reynolds* doth affirme with greater confidence than prooffe, to be in *Cappadocia*. For thus hee closeth up his Disputation in this present argument, *Ceterum cum Georgius quem ecclesia Orientalis & Occidentalis pro Martyre colit, fuerit Cappadox; nec ullius Georgij Cappadoci, ut Martyris, nisi Ariani, mentio ab ullo idoneo autore fiat: vel ista circumstantia demonstrat Georgium, non Sanctum, sed Arianum Martyrem fuisse.* In which we have these two conclusions; first, that the *Arian* George was a *Cappadocian*, and next, that never any George of *Cappadocia*, was reputed for a *Martyr*, but George the *Arian*: both these, I say, with greater confidence than prooffe. For I perswade my selfe, that neyther hee, nor any else of his opinion, hath prooved it hitherto, that George the *Arian* was by birth a *Cappadocian*: sure I am, that the testimonies of *Athanasius*, and St. Gregory *Nazianzene*, which are produced unto this purpose, doe not proove it. Which that we may the better justifie, we must take notice by way of anticipation, that George the *Arian*, was of a very fickle and fugitive condition: not fixt in any place, (as wee shall see anon) untill hee was appointed for the See of *Alexandria*. This noted, wee proceed unto the testimonies alledged from *Athanasius*, accor-

De Idol. Rom.  
Lib. 1. c. 5. §. 22

according as wee are directed in the *Doctors* margin: beginning first with that, in *Apol. de fuga sua*; where wee reade it thus. Εἰτ' ἐλθὼν τῇ πρὸ σαρχοσῆς, ὁ παρ' αὐτοῦ ἀποσταλὲς ἐκ Καππαδοκίας Γεώργιος, ἠύξηνεν ἀπὸ αὐτῶν μαμάθηκε κακὰ. About the time of *Lent*, (saith hee) came George to *Alexandria*, sent for, by them which swayed the Court, out of *Cappadocia*: who heere improoved those vices, which hee there had learnt. This is I thinke no argument of any force, because that George was sent for out of *Cappadocia*, to proove that he was therefore borne there: and therefore on unto the next, which proves as little; save that the *Latine* is more favourable than the *Greeke*. For in the *Latine*, translated by *Pet. Nannius*, wee reade it In *Epistola ad ubiq; orthodoxos*, thus: *Et statim prefectus Egypti publice litteras proponit in speciem edicti, quibus declarabat, Georgium Cappadocem natione, pro successore mihi datum.* But in the *Greeke*, wee find it onely as before; ὡς Γεωργίῳ πρὸς ἐκ Καππαδοκίας ἐισερχομένῳ, διαδόχῳ μὲν ἀπὸ τῶ κομιτῆς, that George, new comming from *Cappadocia*, was by the Governour, declared his Successour: Thus doe we reade in his Epistle, *Ad solitariam vitam agentes*, οὕτω Γρηγόριον ἀπὸ Καππαδοκίας ἐπεμψεν εἰς Ἀλεξάνδρειαν, καὶ Αὐξέντιον μὲν ἀπὸ Καππαδοκίας εἰς Μεδίλαν, καὶ μετετέταλτο: That Gregory was sent to *Alexandria*, and *Auxentius* unto *Milaine*; both

Athan. Tom. 1.  
pag. 704. Edit.  
gr. la.

Pag. 944.

Pag. 860.

Pag. 748.

out of *Cappadocia*. Yet never was it thought, that therefore eyther of them were natives of that Country. In *Apolog. secunda*, which is a third place quoted in the margine, wee meete with nothing to the purpose : onely Pope *Iulius* complaines in an Epistle to his fellow-Bishops, touching *Athanasius*, ἀποσαλῶνα Γρηγόριον ξένον μὲν τῆς πόλεως, &c. That *Gregory*, an alien to the Towne of *Alexandria*, and unknowne amongst them, was made Bishop. The Latine here, in steed of *Gregorie*, reades *George* ; which cannot stand with truth of Storie : Pope *Iulius* being dead almost sixe yeares, before this *George* was made the Bishop of that Citie. But let it be, that the Greeke copies are corrupted, yet is it but a simple reason, to affirme that *George* was borne in *Cappadocia*, because hee was an alien, or a stranger to the *Alexandrians*.

Pag. 861.

(3) In that which followes, wee have some shew of prooffe, at least ; which was not to bee found in that before. For in the Epistle *ad Solitariam vitam agentes*, before-mentioned, *St. Athanasius* calleth him, Καππαδόκην ἄνθρωπον, a man of *Cappadocia* : and *Gregorie of Nazianzum*, that Countriman, *Monstrum Cappadoc, ex ultimis terræ nostræ finibus oriundum*, A *Cappadocian monster*, borne in the furthest parts of all our Country. Indeed *St. Gregorie* so calls him in the Latine copies, translated by *Bilins* ; which makes the matter somewhat plaine : but looke upon the Author in his

Orat. 21. p. 382.  
Edit. G. L.

his owne language, and then it will appeare, to be no such sufficient evidence, as was pretended. For there wee reade it thus, Τέρας τί Καππαδόκιον ἐκ τῶν ἐσχατιῶν τῶν ἡμετέρων ὁρμάμενον, &c. Now this ὁρμάμενον, which is translated, *Oriundum*, *Borne* ; and whereupon the prooffe, such as it is, is altogether founded ; ought rather, and more agreeably, to the nature of the word, to be rendred, *Impetu se ferens*, running with haste and violence. For who so ignorant in the Greeke tongue, but knowes ὁρμάμενον, to be so construed ; and that it is derived, ἀβ ὁρμή, *impetus* : and so Τέρας τί Καππαδόκιον, &c. must bee onely this ; That *George*, a *Cappadocian monster* (as hee calls him) came with a violent iwing, even from the furthest parts of all the world, to seaze upon the Church of *Alexandria*. But notwithstanding this, yet hee is here call'd Τέρας τί Καππαδόκιον, a *Cappadocian monster* ; and *Athanasius* calls him, Καππαδόκην ἄνθρωπον, a man of *Cappadocia* : this wee confesse, but so, that it affordeth as little to the prooffe in hand, as any of the former. For both those passages, are there spoken, as proverbiall kinde of speeches, then in use : the lewdnesse of the *Cappadocians* beeing so infamous, that it grew into a Proverbe, to call a lewd and wicked man, a man of *Cappadocia*. *Erasmus* reckoneth *Portentum Cappadocium*, as a common Adage, Εὐ quod Cappadocum gens improba & flagitiosa esset :  
I 2 and

Orat post redi-  
tum.Peregr. Pilgrim.  
Lib. 3. c. 15.

and for a prooffe thereof, reflects upon this place of *Gregorius*. Thus *Cicero*, speaking of *Cesonius Calventius*, calls him, a *Cappodocian*; *Elinguem, tardum, inhumanum, neglectum, Cappadocem, &c.* And *Freigius* in his *Annotations*, gives this reason, *Cappadoces enim malè audisse, ostendit proverbium.* The proverbe which hee mentions, in prooffe of such their infamie, is that in *Suidas*, viz. *τρία χείρα κακίτερα, Καππαδοκία, Κρήτη, Κιλικία*: *Id est*, There are three Nations worse than others, beginning with the letter *K*. *Cappadocians, Cre- tans, and Cilicians.* And presently hee addes, I know not whether to the same purpose, λέγουσι δὲ Καππαδόκους, καὶ Καππαδόκιον τέρας. The same thing, by a Learned man of our owne nation, thus noted, *The lewdnesse of the Cappadocians grew into a Proverbe. If any were enormously wicked, hee was therefore called a Cappadocian.* So that the stile of *homo Cappadox*, given him by *Athanasius*; and that of *Monstrum Cappadox*, repeated out of *Gregory*, by *Socrates*, and others; and out of them by *Geo. Cedrenus*: was fastened on him for his long abode in that Province, and immediate comming thence; especially, hee having learnt so much (as it appeares by *Athanasius*) of their bad conditions. Nor is it strange, that *Homo Cappadox, & monstrum Cappadox*, should bee here used proverbially; rather to signifie the bad conditions of the man, than his Birth or Countrey: considering that, *fides Attica*, and *fides Punica*, *Gracum* inge-

*ingenium, & tenebræ Cymmeria*, with many others of that kinde; are commonly so used, in the best Authors. Well then, it is not proved as yet by *Dr. Reynolds*, that *George the Arian* Byshop, was by birth a *Cappadocian*: whether there were no other *George* of *Cappadocia* acknowledged as a *Martyr*, but this *George the Arian*; we shall see hereafter.

(4) But for his Country, not to waste longer time in it, it is affirmed for certaine, by *Amm. Marcellinus*, who liv'd about those times, and whose report may well be taken in this case: I say it is affirm'd by him, in expresse termes, that *George of Alexandria* was borne at *Epiphania*, in the Province of *Cilicia*. In *Fullonio* (the old Bookes read it *in Fullio*, and *infulio*, but mended by *Gruterus*, out of the autographon of *Fancherius*) *natus ut ferebatur, apud Epiphaniam Cilicie oppidum, auctusq; in damna complurium, contra utilitatem suam, reiq; communis, episcopus Alexandria est ordinatus.* So *Ammianus*: and this is more expresse, than any thing that hath beene hitherto produced, to make him borne a *Cappadocian*. For his conditions *St. Gregory of Nazianzen* tells us, that he was *πονηρὸς τὸ γένος, πονηρότατος πλὴν διαλίσταν*, a man of a bad kindred and worse qualities, *ὃν λόγων ἐλευθερίαν ματεσχικῶς, οὐ πλὴν συνείσταν γαμύλος, &c.* Not any way ennobled in his knowledge, nor affable in his Conversation; no not so much as making any shew of godlinesse, or cloa-

L. 22. cap. 27.

Orat. 21.



king his impieties with faire and specious pretexts, but apt to any bold attempt; and a most proper iustrument to disturbe the common peace. In his beginnings, a most base and servile Parasite, the common flie that suckt at every Table: so fitted for that office, that all his words and actions did seeme to have no other end, than filling of his belly. His first preferment, was an Office of all others the most base and fordid, ὅσον ὕμνων κρεῶν ὑποδοχέα γενέσθαι, τὸ τρυπώπικον τέρελαι. The Caterer forsooth, or *Provisor* generall of Hogs-flesh for the armie. In which, he bare himselfe so faithlesly, so much unto his owne desire of filthy *Lucre*; that at the last even he was forc'd to take himselfe unto his heeles: and as the custome is of *Vagabonds*, never to tarry long in any place; untill at last he settled in the Church of *Alexandria*. Ενταῦθα τῆς ἀλῆς ἵσταται, καὶ τῆς κακουργίας ἐρχεται. And here (saith *Gregory*) he left off his roaguings, and began his Villanies. But yet wee must not thinke that he was made a Bishop *per saltum*, as the Lawyers say; not taking in his way, others, the inferiour orders of the Church. For *Athanasius* tells us, that hee had before beene made a Priest; and that he so demeaned himselfe in that holy Calling, that he was forthwith deposed from the Ministry. Ὁ δὲ Γεώργιος πρεσβύτερος μὲν ὢν, διὰ τὴν κακίαν αὐτοῦ καθήρηται, &c. But struggling in those factious and distracted times, against the Rulers of the Church, hee was restored not long after.

*apud. de fuga  
ad Const. prope  
finem.*

after. And being of the Emperours Religion, who then was wholly addicted to the *Arian* party, and of a subtile head withall, for the dispatch of great affaires: he was conceiv'd to bee the fittest fellow, to succeed *Gregory* the *Arian* Bishop of *Alexandria*; who had before displanted *Athanasius*. So *Sozomen* relates, that he was settled in the roome of *Gregory*, ὡς καὶ Δραστήριος, καὶ πρὸ τοῦ λόγμου πρὸς τοὺς ἁγίους. As being active in his wayes, and a stout Champion of the Sect.

(5) *George* thus appointed Bishop, was put into possession of the Church of *Alexandria* by a choyce band of Souldiers, sent by *Constantius* the Emperour for that purpose. His behaviour, answerable to his entrance, violent and bloody: and such as was not long dissembled. Εἰς τὸν ἔλθων, τῇ πρὸς αὐτοὺς, &c. as it is in *Athanasius*. Hee made his entrance in the holy time of Lent, and presently after the end of *Easter*-weeke, there was no other tydings to be heard in *Alexandria*, than violently casting of the sacred *Virgins* into prison, committing of the *Suffragan* Bishops unto the custody of the men of Warre, forcible spoyling of the Houses of Widdowes and of Orphans: and other misdemeanours of his barbarous and hostile nature. τῇ γὰρ ἐβδόμῃ μετὰ τὴν ἁγίαν Πεντηκοστήν, &c. But in the Weeke immediately after *Whitsontide*, the people [ὁ πλεῖστος] upon some solemne Fast, gathered themselves together in the

L. 3. 6. 6.

*ubi sup. p. 704.  
Ed. gr. lat.*

Church-yard to their Devotions; not tarrying in the Church, because they had no heart to receive the holy mysteries, with *George* their Byshop. This coming to his knowledge, he presently sent out unto *Sebastiā*, then Captain of the Garrison, and by Sect a *Manichee*; to arme his forces, and repaire to his assistance. (Where by the way, I marvaile, and that not a little, that they which made *St. George*, an *Arian*, because of the identitie of names: have not made *St. Sebastian* also an Hereticke of the *Manichees*, on the same reason.) Vpon this message *Sebastian* halted with his band, and even upon that sacred day (it was a Sondag) made an assault upon the people in the place. The profest *Virgins* were brought unto a flaming fire, and threatened death; in case they would not yeild to the condemn'd Opinions of the *Arian* Hereticks: Such of them as continued constant in the Faith, beeing immodestly dispoyled of all their garments; and buffered so cruelly upon the face, that long time after, it was a matter of some difficultie, to know who they were. No lesse than forty men were violently, and after a strange manner torne in peeces: the rest more mercifully dealt withall and banished. τὰ δὲ σώματα τῶν τετελευτησάντων, οὐδὲ τοῖς ἰδίοις ἀποδοθήναι, &c. As for the bodies of the slaine, they would not give them to their friends and kindred, that so they might be honestly buried; but kept them privately at home, the better to delight & satiate their

*Athanas. ut  
supr.*

their eyes with that bloody spectacle. So true is that of *Photius*, that *George* had wrought such barbarous and horrid cruelties in that poore City: ὡς τὰ τοῖς ἔλλησι κατὰ Χριστιανῶν πολυμήνεια, φιλανθρωπίας νομίζεσθαι: That even the greatest persecution rais'd by the Gentiles, might in comparison hereof be reputed mercifull.

*In Athanas.*

(6) Such beeing his behaviour both before & after; it is not to be wondered at, if the Church tooke speciall notice of it: the rather because of *Athanasius*, so unjustly dispossessed, and persecuted by the *Arian* partic. *Constans* at that time Emperour of the West, and brother to *Constantius*; an Orthodoxe professour, and well inclined to holy *Athanasius*; summoned a Councell of the Byshops of his Empire, at *Sardica* a City of *Illyricum*, anno 351. where among others, some Byshops of the *Britaines* were assembled. In this Councell, the *Nicene* Creed beeing first verified and confirm'd; the cause of *Athanasius* was debated: whom by their generall suffrages they acquitted of all crime; and by definitive Sentence degraded among others, *George* the *Arian*, from the Dignity of Byshop. Ο δὲ Γεώργιος ὀνοματίας ἑαυτὸν ἐπίσκοπον, οὐδὲν ἔτι κατήρετο ἐν τῇ κατὰ Σαρδικίαν μεγάλῃ συνόδῳ; as in *Athanasius*. Not long after, followed another Synod; holden at *Seleucia*, a Towne of *Asia* the lesse; anno 358, or thereabouts: wherein this *Alexandrian George*, was againe degraded.

*Apol. ut supr.*

The

The Fathers here assembled, intended, as it seemes some mitigation in the points of Controversie then on foote, and therefore did declare our blessed Saviour, to be of a like *Substance* with the *Father*, though not the same. So that the difference now was onely in a letter, though such a letter as made the difference but little lesse: The *Nicene Creed* pronouncing CHRIST to be *ὁμοῦσιον, of the same Substance*; and this affirming him, to be onely *ὁμοιόσιον, of the like substance*. To which decree, this *George*, a peremptorie and stubborn *Arian*, would not yeeld: For which, with other matters proov'd against him, hee was sentenced to be degraded. I say with other matters proved against him, because wee read in *Sozomen*, that they of *Egypt* had accused him in the Councell of rapine, and such other contumelious crimes: καὶ ἀρπαγῶν καὶ ὑβρέων Γεωργίου κατηγόρου ὁ Ἀγγύπιοι. As that Author hath it.

(7) In this *Seleucian Synod*, was present also another *George*, Byshop of *Laodicea*, a Citie of *Syria*: an *Arian* also, or one at least which did not favour the *Homousians*, for so they call'd them. Γεώργιος ὁ Λαοδικείας τῆς ἐν Συρίᾳ ἐπίσκοπος, εἰς ὧν τῶν μισθῶν τὸ ὁμοῦσιον. So *Socrates*. But yet, it seemeth, a peaceable and quiet *Arian*: one who not onely willingly subscribed unto the Canons of that Councell; but also made himselfe head of a partie against *George* of *Alexandria*, in the behalfe

Lib. 3. cap. 6.

Socras. lib. 8. cap. 28.

halfe and cause of *Cyrill* of *Hierusalem*. This *Cyrill* being a learned & a godly Byshop, had a cause dependant in that *Synod*; and those which were profess'd and peremptorie *Arians*, did purpose to depose him: that so there might be roome to settle in *Hierusalem*, a Prelate of their faction. But on the other side, there was no want of such, who though they loved him not for his Opinions, which were true, and Orthodoxe; did yet admire his learning, and respect his person: Here upon the Councell was divided into two parts or factions: whereof the one was govern'd by *Acaecis* Byshop of *Casarea*, and *George* of *Alexandria*; the other, by this *George* Byshop of *Laodicea*, and *Sophronius* of *Pompeopolis*. And after the determination of the Councell, there is this mention of him in the same Author; that hee did doubtfully declare himselfe in the points of Doctrine then questioned: sometimes abetting the Decrees of the *Seleucian Synode*; and sometimes more inclining to the opinions of the *Arians*: καὶ νῦν μὲν ὁμοιον ὁμολογῶν τὸν υἱὸν τῷ πατρὶ. Νῦν δὲ εἰς τὴν Ἀρειανὴν ἀποκλίνει τὸ δόξαν. Which being so, I doe the rather wonder at a strange mistake in the learned *Drusius*, who makes this *George* the *Laodicean*, to be the same with him of *Alexandria*. For in his Notes upon *Sulpitius Severus*, ad Pag. 149. he hath it thus; *Georgius Laodiceæ Episcopus, Cappadox, Arianorum πονηρότατος*: and afterwards, ad Pag. 156. *Georgius Alexandria Episcopus*

7d. lib. 2. cap. 20. Gr. 31. Lat.

16. cap. 36. Lat. 140 Gr.

In Hist. satra.

pus à Constantio constitutus, cum prius fuisset Episcopus Laodiceus. Which words of his, first make the *Laodicean George*, to bee of *Cappadocia*; and afterwards translate him to the Church of *Alexandria*: but neither rightly. An error, into which it is not possible almost, so great a Scholler should bee drawne aside, by specious shewes, and a similitude, or rather an identitie of names.

Diog. Laertius  
in Pythag.

(8) But such for certaine is the quality of fancie, and of preconcept, that it doth frame and fashion all things like it selfe: just as those men, whose eyes are tainted with the yellow jaundise, conceive all Objects which they meet with, to be yellow. When once *Pythagoras* had formed the apprehension of his Schollers, to entertaine these principles, viz. ἀρχὴν μὲν τῶν ἀπείρων, μονάδα, &c. that unitie was the beginning of all numbers; that numbers were the originall of points, and lines, and plaine figures; and these the Parents of the Elementary bodies, καὶ γίνεσθαι ἐξ αὐτῶν κόσμον ἑμψυχον, &c. out of which bodies, the whole world was animated and contrived: when he had formed I say, their apprehensions to these principles, than which not any thing more foolish and absurd in nature; it was not possible to alter them in their opinions. And so affected also were the *Epicureans*, unto those ἀτομοί and that τὸ κενόν, taught them by their Master, and out of which they were perswaded the

Id. in Epicur.

the whole world had beene compacted. So is it also with these men, who having taken a conceit against *George the Arian*, and his butcherly proceedings: think presently that every *George* they meet with in discourse or reading, must be of *Alexandria*. On this conceit, first Dr. *Reynolds* confounded *George the Arian*, with St. *George the Martyr*: & after, *Drusius* confounded *George the Laodicean*, with *George the Arian*. There is another *George B. of Alexandria* too, mention'd in *Photius*, as the Author of a booke concerning *Chrysostom*: ὅς τις δεῖν ἔστω, ὃν ἔχουσιν ὁμοίαν τὴν παρὰ τὴν ἡμετέραν, But who he was, (saith he) and in what time he lived, I am not certaine. I wonder some or other hath not resolv'd the doubt, and made him also *George the Arian*: that so we might have had a whole messe of *Georges*, and all but one.

Biblioth. c. 96.

(9) But to returne unto my storie. No sooner was the Councell of *Seleucia* ended, but *George* prepar'd himselfe for his returne to *Alexandria*: notwithstanding that he stood degraded by the Sentence of that *Synod*. It seems he was a man, not to be daunted either with complaints or Censures: for presently on his returne he fell upon his former courses; plaguing as well the Gentiles, as the Christians, which would not be in all points of his Opinion. By meanes whereof, and by his insolent carriage towards those of the better sort, he became at last to be generally hated: the rather, because he was suspected to be a Tale-

Sozō. l. 4. c. 16.

L. 22. cap. 28.

vbi supr.

Tale-teller, an Informer; and that he did ill Offices betweene them and the Emperour: *Multos exinde accusans apud patulas aures Constantij, ut eius recalcitrantes imperijs*, as in *Marcellinus*. The occasion of his death is diversly related. Our Ecclesiasticall Historians agree joyntly, that the Emperour had given him license to convert the Temple of *Mithras*, or the Sunne, which had beene long time out of use, into a Christian Church: and that the Christians finding in it such heapes of slaughter'd bodies, which had beene offered to that Idol, exposed them to the publicke view, thereby to make the irreligion and impiety of the Gentiles the more odious. Netled with which, they fell together on the Byshop, whom before they hated; and slew him in the place. By *Ammianus Marcellinus* it is thus related, that passing once by the goodly Temple dedicated to the *Genius*, it may be of the *Roman Empire*; with many of the people, according to the custome, waiting on him: *Flexis ad eadem ipsam luminibus, quamdiu (inquit) stabit hoc Sepulchrum*; casting his eyes upon it after a scornfull fashion, how long (said he) shall these old ruines continue undemolished. Upon report of which, the Gentiles furiously enraged, and hearing presently upon it, that their Governour was newly dead: they greedily apprehended both the occasion, and the opportunity, not quiering themselves, till they had torne the man so hated, into almost a thousand peices. On both sides, it is well agreed of in the maine and substance;

stance; though differing a little in the circumstance: both parties, as well the Christians as the Gentiles, testifying this; that as his life was bloody, so his death was shamefull.

(10) I have the more at large related, the whole Historie of this bloudie tyrant; because wee may the sooner see, how little probabilitie there is in this, that he should ever steale into that credit in the Church, as to be reckoned for a *Martyr*. We doe not doubt to make it evident anon, that our *St. George* was honour'd as a Saint and Martyr, in the time of Pope *Gelasius*, it may be, during the life also of *St. Ambrose*. Suppose we then, that *George* the *Arian* suffred death, anno 361. about which time *St. Ambrose* flourished, though not yet a Byshop; and that *Gelasius* entred upon the Church of *Rome*, anno 492. Let this I say be granted, or let it onely be supposed: and shall we think it possible, that in so small a tract of time, if not the same time, the Church should bee so much mistaken, to honour such a barbarous and bloody Tyrant for a Saint? This is, me thinkes, not likely: and I must crave some longer time, before I dare beleeve it. But *George* (say they) was by the *Arians* reckoned for an hoiey *Martyr*. What if he were? Shall we conceive the Church to be so carelesse of her selfe, and in her purest times; as to affoord him roome in her common Calendar, and *Martyrologies*, upon the commendation of the *Arian Heretickes*. I doubt it much.

But

But what if wee should make denyall to this  
 αὐτὸς ἴσα, and say that *George* the *Arian* was not  
 reputed for a Martyr; no not by those of the  
 same partie? If wee should say so, I see not yet,  
 what might bee justly sayd against us. Certaine I  
 am, that *Epiphanius* saith, hee was no Martyr, and  
 hee reasons thus. λέγει δ' αὖ τις περὶ τοῦ ὅτως τε-  
 τελευκόςτος, ὅτι ὁ μαρτύρησεν; &c. But some per-  
 „ haps will say, was not this *George* a Martyr,  
 „ that suffered these things of the Gentiles? Yes  
 „ verily saith hee, had he endured those miseries  
 „ in testimonie of the Truth; or had that cruell  
 „ death betide him, through the malice of the  
 „ Heathen, for the confession of his Faith in  
 „ *I E S U S C H R I S T*: ὅτως ἐν μάρτυσι, καὶ ὅτι  
 ἐν μικροῖς ἐτάχθη, then had he been indeed a Mar-  
 tyr, and that a chiefe one. Certaine I also am, that  
*Amm. Marcellinus* hath recorded, that his accu-  
 sed body being first torne in peeces, was after-  
 wards consumed with fire: and all the ashes of  
 it raked up together by the people, and cast into  
 the Sea. And this they did, lest else they might  
 bee recollected, and a Temple built in honour of  
 them: even as we see it done (saith hee) to others  
 of the Christian religion, who suffering grievous  
 torments, and dying in a constant perseverance in  
 their Faith; are by that Sect intituled *Martyrs*. *Id*  
*metuens* (saith hee) *ne collectis supremis, ades illis ex-*  
*struerentur, ut reliquis; qui deviare à Religione com-*  
*pulsi*

Hæres. 76. pag.  
 912. Ed. gr. lat.

Lib. 22. c. 29.

*pulsi pertulere cruciabiles pœnas, ad usq; gloriosam*  
*mortem intemerata fide progressi, & nunc Martyres*  
*appellantur.* So then, it is affirm'd by *Epiphanius*,  
 that he was no Martyr; by *Marcellinus* that his a-  
 shes were all cast into the Sea, that so he might  
 not bee reputed as a Martyr: and therefore by  
 what good authoritie it may be prov'd, hereaf-  
 ter, that he was reckon'd for a Martyr; we are yet  
 to seeke. Which being so, I cannot choose but  
 marvaile, how *Epiphanius* is produced, by Do-  
 ctor *Reynolds* first, and after by *Polanus*, as a re-  
 proover of I know not whom, some certaine  
*Quidams*, for worshipping the *Arian George* as  
 an holy Martyr. For in the place alleaged, that  
 Reverend Father writing against the *Anomai*,  
 tells us this of them, that their Founder was one  
*Actius*, promoted to the Dignity and Office of a  
*Deacon*, by that *George* of *Alexandria*, who was  
 so cruelly torne in pieces by the people. Which  
 told, he brings in that objection, which might  
 perhaps be made in the defence of *Actius*, by  
 the *Anomai*; that *George* by whom their founder  
 was made *Deacon*, had suffered for the Gospel:  
 and thereunto he makes that answer, which be-  
 fore you read. Not one word more than this,  
 touching the *Arian George* his being reckoned a  
*nonnullis*, for a Martyr: and therefore wee must  
 leave both this, and the *Veruntamen coli cœpit*,  
 which comes after, to his bare assertion.

Hæres. 76.

(11) The rest that followeth in that elaborate  
 worke  
 K

worke of Doctor *Reynolds*, is a Collection of those severall shreds of the old *Arian Legend*, which have beene patch'd by divers men, upon Saint *George's* Cloake. The conflict betweene him and *Athanasius* the *Magitian*, extant (saith he) in *Metaphrastes*, and *Pasirates*; as also in *Vincentius* and *Antoninus*: together with the Fable of the *Persian Dacianus*, first made a King by the *Arian Legendaries*; and after so reported in the *Martyrologie* of *Bede*. To this we have already answered, I meane unto the first part of it, in our third Chapter: Nor will wee now repeat it. Onely it may be not omitted, that there is nothing to be seene at all of *Athanasius*, in the *Legend* written by *Pasirates*, who calls himselfe St. *George's* servant: and that *Antoninus*, however he relate the passage, somewhat briefly, doth not yet give that Reverend name unto the Sorcerer. Which modesty I also finde, and I much wonder at it, in *Jacobus de Voragine*. The other Tale of *Dacianus*, first taken up by *Bede*, and not unlikely out of some ancient *Legend* of the *Arians*; and after by *Rhabanus Maurus*, *Notgerus*, and with some difference, by *Vincentius*, *de Voragine*, and *Antoninus*: this tale I say, and what may bee replied in their excuse by whom it is related, we shall deferre untill we come to produce such evidence, as speakes on our side. As for the Emperesse *Alexandra*, the wife of *Diocletian*, so say *Pasirates*, and *Metaphrastes*; of *Dacianus*, as it is in

In *Beda*, *Rhabanus Maurus*, and *Notgerus*: seeing she is not brought to testifie against us, and that already shee hath beene examin'd in our in our third Chapter, wee doe discharge her of the Court. If there be any thing behind unanswered, it is that all our Authors generally agree, that *George* our Martyr was by birth a *Cappadocian*: *huc accedit quod suum usque Georgium Cappadocem fuisse aiunt*, as he hath it in his arguments against us. This we affirme. What then: Can any hereupon conclude, that therefore *George* the Martyr, must needs be *George* the *Arian*: because this latter is conceiv'd (conceiv'd I say, not proved) to be borne in *Cappadocia*? Then either must all *Cappadocians* be of that sect, or else all *Georges* at the least, which were of *Cappadocia*; which were ridiculous to say, and no lesse foolish to beleve: neither the name, nor Country heretofore accused, as more devoted to that Heresie; than any other of their fellow-names, or neighbour Nations. So truly said *Lactantius*, *Adeo argumenta ex absurdo petita, ineptos habent exitus*. But of this argument, if so it may be call'd; a litle is sufficient.

(12) To end this tedious disputation, (for I will borrow both the resolution and the words of Sir *Walter Raleigh*, in a case of equall controversy,) I hold it a sure proofe in examination of such opinions as have once gotten the credit of being generall, so to deale, as *Pacuvius* did in

*De Idol. Rom. l. 1. cap. 5. 22.*

*Part. 1. l. 2. cap. 23. 5. 5.*



Melch. Canus  
l. ii. cap. 5.

„*Capua* with the multitude, finding them desirous to put all the *Senators* to death. He locked the *Senators* up in the State-house, and offered their lives to the peoples mercy, obtaining first thus much, that none of them should perish, before the Commonalty had elected a better in his place. As fast as any name was read, all of them cryed out instantly, *Let him die*: but in the substituting of another, some notorious vice of the person, or baseness of his condition, or insufficiencie of his qualitie; made each new one that was offered to be rejected. So that finding the worse and lesse choyce, the further and the more they sought, it was finally agreed, that the old ones should be kept for lacke of better. To which the resolution of an *English-man*, we will adjoyne this *Caveat* of a *Spaniard*: *Sine ergo plebem, probabilissimam opinionem, praesertim quae penitus insedit & inveteravit, cum maioribus suis retinere.*

(13) Thus have we done our parts in the defence of *St. George's Historie*, so farre as it concern'd the beating downe of that strong opposition which was made against him. Our next care is to justifie his story, out of such monuments of Learning and Antiquitie, as may for ever keepe it free and fearlessse of the like assaults. In which I have directed my discourse, according to the observation of *Lactantius*, and the method of the Ancients. The observation of *Lactantius*, that in the search of knowledge, and pursuit of wisdom

*Instit. Divin.*  
l. i. cap. ult.

dome, we first doe labour to discover that which is false; and after to instruct our selves in that which is the truth. *Primus sapientiae gradus est, falsa intelligere, secundus vera cognoscere*: And as his observation was, so also was his method. For in his first of *Institutions*, having detected the vanitie of the Gentiles, in their Idolatries, and impious worship of such a Heard of GODS: in the foure last, hee leades them in the way of Truth, the way of perfect Knowledge and true Religion. This also is Saint *AUSTIN'S* method, in his most excellent worke *De civitate Dei*: a worke of which wee may affirme, that all the treasures of Learning both humane and divine, are amassed in it. Their reason is, *ut refutatis ijs, quae veritati videntur ob stare, rectius asserere possimus veram religionem, & Dei cultum.* This also is the method of *ARISTOTLE*, of *AQUINAS*, and of whom not? And thus it also is, in our present businesse. Wee have already satisfied such arguments, as were made against us, and thereby overthrowne those Workes and Ramparts raiz'd by our Adversaries: Wee now proceed to strengthen and confirme our owne. Or else wee may bee justly subject to that scoffe, which by the same *LACTANTIUS* is put upon *ARCESILAS*; *Ne recte hic aliorum sustulit disciplinae, sed non recte fundavit suam.* Which that

wee may the better doe, wee will repose our  
selves a little, till wee have taken out Commis-  
sion for the examination of Witnesses, on  
Saint GEORGE'S side: Concluding  
heere the first and most adventurous  
Part of this Discourse, this par-

τον ἀποκρυφισιν;

as they use to  
call it.

\* \*

*The end of the first Part.*

THE

# THE HISTORIE OF St. GEORGE, asserted, &c.

The Second Part.

CHAP. I.

- (1) *The Name and Etymologie of GEORGE.*  
(2) *The Storie of St. George by Metaphrastes.*  
(3) *The time of that Author: and the reason*  
*of his Name.* (4) *The opinion of him in the*  
*Greeke-Church.* (5) *This Metaphrastes not the*  
*same with Simeon the Schoole-master.* (6) *The*  
*Countrey, Parentage, and first fortunes of St.*  
*George.* (7) *The State of the Roman Empire*  
*at that time, and Persecution then beginning.* (8)  
*The speech of George unto the tyrants: the tor-*  
*ments which he suffered, and his death.* (9) *The*  
*manner of his death according to Frier Anselme;*  
*and the English Storie.* (10) *A reiection of the*  
*residue in Metaphrastes.* (11) *Arguments Ab*  
*autoritate negative, of what credit in the Schooles.*

(1)



WEE are now come unto the latter part  
of St. George's Historie; a part wher-  
in wee shall finde many friends, and  
few enemies: for now wee are to  
deale with those, that speake for us;  
and

K 4

and will not sticke to justifie the Storie of this blessed *Martyr*, upon their oathes. But first wee will dilate a little on his Name, lest else mistaking there, wee may perchance have all our processe overthrowne: and this wee will the rather, because the name doth seeme to carry with it, the *Offe* or *Omen* of good lucke; and in a manner did preface him for a *Martyr*. The Name of *GEORGE*, not to proceed in it more Grammatically, is originally *Greek*: derived *Ἀπὸ τοῦ Γεωργίου*, which is; To till the Earth, or to play the Plough-man. It signifieth an *Husband-man*; and therefore *Suidas* doth expound the name by *Γεωργός*, a Tiller, or labourer of the Earth. So *Camden*, in his *Remaines*, *George*, *gr. Husband-man*, the same with *Agricola*: and thereunto the famous *Spencer* thus alludeth in the wordes before recited;

Faery Qu. l. 1.  
Canto. 10.

*There thee a Plough-man all unweeting found,  
As hee his toyle some teame that way did guide,  
And brought thee up in Plough-mans state to bide;  
Whereof GEORGOS hee thee gave to Name, &c.*

To this the learned Doctor *Reynolds* hath alluded also, as before I noted; where hee informes us, That all true Christian people, (*Quos γεωργίον Dei appellat Apostolus*, 1. Cor. 3.) whom the Apostle calls *GODS Husbandrie*, ought to make warre against the *Dragon*, mention'd in the *Apocalypse*.

*lypse*. But this allusion or conceit, noted before him, by *George Wicelius*, in these wordes. *Eslo tu quicumq, censeris Christianus, Georgius; idq; reipsa. Pater enim Caelestis Γεωργος est, inquit Evangelista: Nos huius mystici Agricola γεωργία sumus, sicut ait Apostolus*. Bee thou (saith hee) whoever thou art that art called a *Christian*, bethou a *GEORGE*: and not in Name onely, but in very deed. For as wee have it in the Gospell, *Our heavenly Father is an Husbandman*: And wee, as the Apostle tels us, are *Gods husbandry*.

In S. George.

(2) But of the Name inough. The Storie of our *Martyr*, wee have made choyce to borrow out of *Simeon Metaphrastes*. For notwithstanding that wee find the Historie set downe at large, by others of the later times; and that not few of those that went before him both in time and learning, have touch'd at it: yet wee have taken him to speake first for us, to open as it were, our Bill; reserving all the rest as seconds, to make good his assertions. I know we might with greater glory, and more seeming shew of Antiquity, haue cast this burthen upon him, that calls himselfe Saint *George's* servant, *Pasocrates* by name: the first which did commit to writing, the Death and Actions of St. *George*; and one (if such a one there was) which might relate the Storie with most assurance, as being alwayes with him even unto his suffering. But since the credit of *Pasocrates*, and of the storie written by him, dependeth onely on the

the word of *Metaphrastes*, who ascribes it to him: We may as well immediatly report it out of *Metaphrastes*; in whom there is not any thing omitted worth our reading, which is found extant in the other. Of whom, and of the time in which hee liv'd, and that opinion which he carrieth in the world, wee will speake a little: because we have made choyce of him, to declare first for us; and it concernes us, not to have our businesse opened by a man suspected, by one of no esteeme and credit with the learned. When that is done, we will not beg you to beleieve him any further; than in Sir *Walter Raleigh's* judgement, we may give credit unto *Annins* and his Authors: namely so farre, as others writing on the same Argument, concurre with him; and justifie his words as warrantable and historicall.

(3) And first, the Age in which hee lived, is diversly reported. *Bellarmino* on the credit of *Baronius*, hath placed him in the middle of the ninth Centurie; *Iohn Vossius* in his Booke *De Gr. Historicis*, hath ranked him in the year 1060! *Oramus Volaterran*, our learned *Iewell*, and *Helvicus*, make him a babe of yesterday; a writer of the fourteenth Centurie, no older. Of this last computation more hereafter: the other two, being the worst of them, more probable than this; though but one true. These two both built upon the same ground, the time of *Michael Psellus*; and therefore if wee can resolve upon his time, wee have found the other. By *Bellarmino* it is affirm'd that

Descrip. Eccl.

Lib. 2, cap. 26.

that *Psellus* was alive, anno 850. *Michael* the third, together with his Mother *Theodora*, then ruling in the East: which *Psellus* made a funerall Oration in the praise of *Metaphrastes*. This last acknowledged to be true by *Vossius*; but then he tells us, and that upon the credit of *Cedrenius*, that *Michael Psellus*, τῶν φιλοσόφων ὑπατος, as that Author calls him, was Tutor unto *Constantinus Ducas*, who began his Empire in the year 1061. But in the sitting of the businesse, it may perhaps appeare, that *Vossius* is not ledde to this by any argument, more than his owne opinion. *Non negare possum* (saith hee) *ijs temporibus* (viz. sub Mich. 3.) *vixisse quendam Michael. Psellum*; *nam id aperte testatur Iohannes Ciropalates: sed nego istum nobilem illum esse Philosophum, cuius permulta hodieq; supersunt*. He cannot choose but grant, that *Michael Psellus* flourished in the time of *Michael* and *Theodora*: but that this was the *Michael Psellus* whose writings are still extant, this he denieth. So then, it being so farre granted, that *Michael Psellus* was alive, according to the time assigned by *Bellarmino*; we will according to that computation resolve of *Sime. Metaphrastes*, that he flourished in the ninth Centurie. When wee see better reason to inforce the contrary, wee shall not thinke it any shame, to alter our opinion. As for the name of *Metaphrastes*, it was given our Author in reference unto a worke of his, touching the Lives of *Saints* and *Martyrs*: which lives he had collected with indefatigable industry,

Idem quo supra.

out

out of severall Authors, himselfe retayning the sense and matter of them, but otherwise delivering the Stories in wordes more proper and expressive. So witnesseth *Aloysius Lippomanus* in his Preface; *Ideòq; & Metaphraste nomen fuisse adeptum: μεταφράζειν enim Græcè, Latine est Scripturam aliquam dilucidioribus verbis, sensu ramin & materia retentis, interpretari.*

In Prefae.

(4) This worke thus brought together, became of good esteeme and credit in the Easterne parts: the reputation of the Writer, and the opinion had of his good performance in that kind, cōcurring both together, to further the admission of it in their Churches. For of the man himselfe, it is affirm'd by *Lippomanus*, that by the *Grecians* hee is honour'd as a Saint: the 27. of *Novamber*, being assign'd him for his *Feast-day*. *Psellus*, a man of speciall qualitie himselfe, hath playd the *Panegyrist* in his commendation: and therein added to the fame of *Metaphrastes*; *Adeò bonum est laudari à laudato viro.* And not he onely, but all the Fathers of the great Councell of *Florence*, the greatest in the later Ages of the Church; have magnified his Name, and extoll'd his Learning. For vouching him and his authority, in that great point, *De filioq;* then debated; hee is summon'd thus: *Imprimis ergo Sim. Metaphrastes vestris in Ecclesijs celeberrimus, accedat, &c. Sess. 7.* But what need more bee sayd than that of *Theod. Balsamon*, in his Commentaries on the *Canons* of the

Concil. Flor.  
Anno 1436.

sixt *Synod.* For there was great complaint made in that Councell, how hideously the lives of Saints were falsified by *Heretickes*; which 63. Canon, together with the resolution of the Fathers, wee have recited in the second Chapter of the former part of this Discourse. Hereupon *Balsamon* takes occasion to congratulate the felicity of the Church, in those latter times; and to commend withall, the paines and excellent performance of our Author, in that Argument. *Magna itaq; B. Metaphraste agenda est gratia, qui martyricas pro veritate fossas, non sine multis laboribus & sudoribus repurgavit, & exornavit; ad Dei laudem, & S. Martyrum perennem gloriam.* So hee, or rather his Translatour: for I have not the originall now by me.

(5) *Bellarmino* giveth this note of him; and the note is good: *Videri aliquas historias Sancto-rum, additas à posterioribus*; That many Histories were added to the worke of *Metaphrastes*, by some of lesser standing; those namely which were added to the Catalogue of Saints, after the death of the first Author. Which note of his, together with the testimonies of *Balsamon*, and *Psellus*, doe most abundantly refell their error, which make him such a *Puissné*: and in part also satisfie it. The first of those, that did disparage thus our Author; *Raphael Volaterran*: and in him wee reade it thus. *Simeon Constantinopolitanus ludi magister, circiter annos abhinc 200. composuit* Græcè

§. 6.

De Scrip. Eccl.

Lib 19. p. 234.  
lit. S.

Art. 14. 6. 7.

*Græcè Metaphrastas. Id est, Sanctorum vitas, quæ singulis mensibus proprie leguntur, habenturq; in Bibliotheca Vaticana.* I thus translate it in the wordes of „ Byshop Iewell, This *Simeon Metaphrastes*, whom „ *Mr. Harding* calleth a *greek* Writer, was a „ poore Schoole-master in *Constantinople*, and „ wrote Saints lives, which may well be called, „ *The Legend of lyes*, and lived Two hundred „ yeares agoe, and not above. Thus hath *Helvicius* placed his *Simeon Constantinopolitanus*, in the yeare 1306. which was two hundred yeares exactly, before the time of *Volaterran*: And so *Oramus* in his *Nomenclator*, *Simeon Metaphrastes, Constantinopolitanus, scripsit de vitis Sanctorum, Sec. 14.* So they; but this can nothing prejudice our *Simeon Metaphrastes*, extoll'd so highly by *Michael Psellus*, who liv'd, in their account which speake the least, Anno 1060. so highly praised by *Balsamon*, who wrote about the yeare 1191. above an hundred yeares before this Schoole-master was talked of. Likely it is, this Schoole-master, might adde those Lives unto the worke of *Metaphrastes*; which by the Cardinall are noted to bee of later date, and a lesse standing. And this I thinke the rather, because *Nicephorus*, who liv'd then with this Schoole-master, if such there was; hath told vs touching *Simeon Stylites*, the latter of that name, how that one *Simeon Magister* (Some Schoole-master perhappes) had written of him; but not so learnedly as the occasion did require. *Ea huc usq; (de Sim. viz. Stylite) sermone omnium celebrant* in

Hist Eccles.  
Lib. 18. cap. 14.

*brantur; à Simeone Magistro, quanquam non ita doctè ut magnitudo rerum postularit, conscripta.* But be he what he will, and even as ignorant as a *Pedant* may be in nature; it is no matter: certaine I am, hee cannot be that *Metaphrastes*, so much fam'd by *Psellus*, *Balsamon*, and a whole Councell; not that, whom wee haue chosen to report the storie of St. *George*, and is now readie to relate it.

(6) Of *Metaphrastes* hitherto. We now proceed unto the storie, which hee tell's vs, thus. *Georgius in Cappadocia, non obscuro loco, e Christianis parentibus natus; in vera pietate iam inde educatus fuerat. Hic cum ad pubertatem nondum pervenisset, patrem in certamine pietatis egregis pugnantem amisit; e Cappadociaq; cum matre in Palestinam, unde erat oriunda, se contulit: ubi multa illi possessiones, et ingens erat hereditas. Ob generis igitur nobilitatem, cum iam et corporis pulchritudine et aetate ad militiam aptus esset; Tribunus militum est constitutus. Quo quidem in munere, cum virtutem suam in bellicis certaminibus, seq; strenum militem ostendisset; Comes à Diocletiano constitutus est, antequam christianus esse cognosceretur. Cum autem eo tempore mater e vita discessisset, maiori cupidus dignitatis, maximam e divitijs sibi relictis partem accipit, et ad Imperatorem profectus est. Tunc annum viceimum ætatis annum impleverat. So farre the words of *Metaphrastes*, which I haue therefore here put downe at large, because it is the ground worke of*

of the whole businesse. I translate it thus. St. George was borne in Cappadocia, of Christian parents, and those not of the meanest qualitie: by whom he was brought up in true Religion, and the feare of God. Hee was no sooner past his Childhood, but hee lost his father, brauely encountring with the enemies of Christ: and thereupon departed with his afflicted Mother into Palestine, whercof she was a native; and where great fortunes and a faire inheritance did fall unto him. Thus qualified in birth, and being also of an able bodie, and of an age fit for employment in the warres; hee was made a Colonell. In which employment hee gaue such testimonies of his valour, and behav'd himselfe so nobly: that forthwith Dioclesian, not knowing yet that he was a Christian, advanc'd him to the place and dignitie of his Councell for the warres: (for so on good authoritie, I have made bold to render Comes in this place and time) About this time his Mother dyed: and hee augmenting the heroicke resolutions of his mind, with the increase of his revenue, did presently applie himselfe vnto the Court and service of his Prince, his twentieth yeere being even then compleat and ended. This is the first part of St. Georges historie, according unto Metaphrastes. In affirmation of the which I will adde onely for the present, a rowle or catalogue of such, which make St. George to bee by birth a Cappadocian; which is the thing first doubted. As viz. The martyro-

Martyrologie of the Greeke Church, Vincentius Bellovacensis, Nicephorus Callistus, Iacobus de Voragine, The Breviarie of the English Church, See Vsum Sarum, Edward the third of England, in his Charter of the Foundation of the Church in Windfore, Antoninus Florentinus, Hermannus Schedell, Phil. Bergomensis, Ralph Volaterran, the Magdeburgians, and Oraus: twelve honest men, besides their fore-man; and true most of them; besides all those of the Romish partie also, which are peremptorie in it. The severall places, and the words therein alleaged, unto this purpose; we shall see hereafter. Which being so, I cannot choose but wonder at the boldnesse of one Fryer Anselme, of the Order of St. Francis; who makes St. GEORGE a Native of Palestine, or Syria: and tells us that the house in which he was borne, is still standing, and call'd commonly St. GEORGE'S De Acon versus orientem (these are his words) ad quinq; Leucas occurrit Casale quoddam, quod S. Georgius dicitur; quia ibi natus fuit: & situm est inter montana in Valle. But more I marvaile at Sir Walter Raleigh, that on such weake and shallow grounds should so report it. Five miles (saith he) from Ptolemais (which is the same with Acon) towards the East, is the Castle of St. GEORGE, where he was borne; the Valley adjoyning bearing the same name. This last indeed we grant, that there is such a Valley, and that it is so call'd; and that there is a Castle and an Oratorie in it, consecrated to our Martyr. Yet this, not in relation

Descript. serv.  
Smith. apud. Ca.  
m. antiq. leslio.



S. ult.

tion to his birth, which none besides themselves have thought on: but on as weake and faultie grounds, his conflict with the *Dragon*, said by the Natives to be slaine by him in this place, which before we noted from *PATRITIUS*, and *ADRI-COMIVS*, in the latter end of our first Chapter.

(7) Before we traile further in the Storie of *St. GEORGE*, we must a litle looke upon the state of the *Roman* Empire: govern'd by *Diocletian*, in the East; and in the West by *Maximian*, surnamed *Herculius*. For *Diocletian* being made Emperour by the Army, upon the death of *Carus*, and finding that the burden was too weighty for him to sustaine alone; he joyn'd unto him in that honour, one of his fellow-Soldiers, this *Maximian*: reserving to himselfe the Easterne parts, at that time daily wasted by the neighbouring *Persians*; and sending his Copartner into the West, where the *Barbarians* of the North and Westerne Marches, were no lesse troublesome. But things not rightly yet succeeding to their wish; as well to keepe in quiet that which was peaceable, as to regaine such Provinces as had beene lost: they tooke unto themselves two *CÆSARS* (for so the next Successours were then called;) viz. *Galerius Maximianus*, and *Constantinus Chlorus*. Of these the latter was by his Parentage and birth, of *Illyricum*, and by *AVGVSTVS MAXIMINIAN* employed in *Brittaine*, which was

was then revolted: The other was of *Dacia*, a neighbour by his Country unto *Diocletian*; by whom hee was sent out Commander of his Armies against the *Persian*. Those thus engaged in the common service of the State, and the affaires thereof in better order than before: the Emperours now out of action, converted all their force and furie on the Christians; whom they afflicted with the greatest and most savage Persecution of all others. For now not onely some part or other of the Church, was harassed and depopulated; but all at once a prey unto the Sword and Tortures of the publike Hangman: no corner of the Empire so farre distant from the Seates Imperiall, wherein there was not havocke made of Gods beloved. *Interca Diocletianus in Oriente, Maximianus in Occidente, vastari Ecclesias, affligi, interficq; Christianos praeceperunt: quae persecutio omnibus fere antea actis diuturnior, & immanior fuit.* So *PAVL OROSIVS*, briefly, according to his manner.

(8) The Persecution thus resolv'd on, and begun already in the Court and Seates Imperiall; and not so onely, but warrants granted out unto the Officers and Rulers of the Provinces, to speed the Execution; and that done also in a frequent Senate, the Emperour *DIOCLETIAN* there himselfe in person: *St. GEORGE*, though not yet Sainted, could containe no longer, but thus exposed himselfe unto their fury, & his owne glory.

Hist. lib. 72

For thus it followeth in the Storie. *Cum igitur primo statim die tantam in Christianos crudelitatem animadvertisset, &c. Omnem pecuniam & vestem celeriter pauperibus distribuit, &c. & tertio Concilij die, qua Senatus decretum confirmandum erat, &c. ipsi omni formidine reiecta, &c. in medio confessu stetit, & in hunc modum locutus est. Quousq; tandem O Imperator, & vos Patres Conscripti, furorcm vestrum in Christianos augēbitis; legesq; adversus eos iniquas sancietis? &c. Eosq; ad eam quam vos an vera sit religionem ignoratis, eos qui veram didicere compelletis? Hæc Idola non sunt dii, non sunt inquam. Nolite per errorem falli. Christus solus Deus est, idemq; solus Dominus in gloria Dei patris. Aut igitur vos item veram agnoscite religionem, aut certe eos, qui illam colunt, nolite per dementiam vestram perturbare. His verbis attoniti, & inopinata dicendi libertate perculsi, oculos ad Imperatorem omnes converterunt, audituri quidnam is ad ea responderet, &c.*

When therefore GEORGE, even in the first beginning, had observ'd the extraordinarie cruelty of these proceedings, hee presently put off his military habiliments, and making dole of all his substance to the poore: on the third Session of the Senate, when the Imperiall decree was to be verified, quite void of feare, he came into the Senate-house, and spake unto them in this manner. How long most noble Emperour, and you *Conscripi Fathers*, will you augment your tyrannies against the Christians? How long will you enact unjust and cruell Lawes against them?

„ them? Compelling those which are aright instructed in the faith, to follow that Religion, of whose truth your selves are doubtfull. Your Idols are no Gods, and I am bold to say againe, they are not. Be not you longer couzned in the same errour. Our Christ alone is God, he onely is the Lord, in the glory of the Father. Eyther do you therefore acknowledge that Religion which undoubtedly is true: or else disturbe not them by your raging follies, which would willingly embrace it. This said, and all the Senate wonderfully amazed at the free speech and boldnesse of the man; they all of them turn'd their eyes upon the Emperour, expecting what hee would reply: who beckoning to *Magnentius*, then Consull, and one of his speciall Favourites, to returne an answer; hee presently applyed himselfe to satisfie his Princes pleasure. Further we will not prosecute the storie in our Authors words, which are long and full of needlesse conference: but briefly will declare the substance of it, which is this. Vpon St. Georges constant profession of his Faith, they wooed him first with promises of future honours, and more faire advancements: but finding him unmoveable, not to bee wrought upon with words, they tryed him next with torments; not sparing any thing which might expresse their cruelty, or enoble his affliction. When they saw all was fruitlesse, at last the fatall Sentence was pronounced against him in this manner; that beeing

Vincent. spec.  
Hist. 1. 12. 128.

had againe to prison, hee should the following day be drawne through the City, and beheaded. *Reclusus ergo in carcere, sequenti die tali sententia damnatur. ut per totam Civitatem detractus, demum capite puniretur.* Which Sentence was accordingly perform'd, and GEORGE invested with the glorious Crowne of Martyrdome, upon the 23. day of April, *Anno Domini nostri 290.*

De script. terr.  
sanctus supr.

(9) For this the yeare and day of S. GEORGE his death, we shall have prooffe enough hereafter, of the day chiefly in the *Martyrologies*, and of the yeare thereof in severall Histories. Prooffe also store inough for this, that he was beheaded: in which particular, all Authors which have descended to particulars, agree joyntly. Oncly the old *Franciscan*, *Fryer Anselme*, whom I lately mention'd, will have him end his sufferings in a flaming fire, at *Rama* in the *Holy-Land*. For so it followeth in his text. *In Beryth autem occidit draconem: in Rama autem, qua distat à Hierusalem per 20 miliaria, fertur fuisse combustus.* 'Tis well they are so link'd together, his Martyrdome by fire, and his encounter with the Dragon; being both of them of the same medley. I had almost forgot the doughtie Authour of the *Seaven Champions*. Who as hee makes the first achievement of Saint GEORGE, to bee the killing of a burning Dragon in the Land of *Egypt*, whereby hee sav'd from death the Princessse *Sabra*: so doth he make his last, to be a dangerous combate, which  
he

hee had with a poysonous Dragon upon *Dunsmere Heath*; wherein the Dragon lost his life, and the poore Knight return'd to *Coventrey*, his owne Citie, so extreamely wounded, that hee shortly after dyed. And yet the foolish Author tells us expressly in his *Title*, that there wee have the true and certaine manner of his Death. But as good lucke would have it, hee left behind him to comfort his afflicted people, no fewer than three Sonnes: and one of them, a matter of no common knowledge, was *G v r* that famous Earle of *Warwicke*; the other two being preferr'd to place in Court.

(10) To returne then to *METAPHRASTES*, (for wee will heare him speake no further of St. GEORGE:) wee now dismisse him, to relate the rest that followes, unto them that dare beleeve him. Wee have already shewne you, how hideously the Heretickes had falsified the lives of Saints and Martyrs, to countenance their cause: and with what little choyce of argument the Church-historians had compiled their *Martyrologies*, and *Actes Ecclesiasticall*. Both observations verified in the storie of our Martyr, and the collections of this Author. For in the rest that followes, wee have the *Arian* tale of *George* and *Athanasius* the Magitian; together with the strange Conversion of the Emperesse *ALEXANDRA*: both which before have had my blessing. These intermingled with the horrible and most unsufferable torments which are there said to be  
L 4 apply-

Summa histor.  
part. 1. tit. 8. §.  
23.

applied unto our Martyr : so great, so farre above th: strength of nature to indure ; that wee must needs reject the very naming of them, as things so short of Truth, that in the greatest charity they may not be reputed possible. And for the close of all, a cheate or couzning trick of his, put by him on the Emperour : whom hee perswaded after many of his torments, that hee was now content to sacrifice unto the *Roman* Idols. Which done, the Church made trim, the Priests in readinesse, and many of the people gathered there together to behold the alteration : hee calls upon the LORD, and presently upon his prayers, downe came a fire from Heaven ; by which both Temple, Priests, and many of the people, were consumed. This last, accounted as an Error (or a Fable rather) in the common *Legends*, by *Antoninus Florentinus* : who guessing at some reasons for which the passion of St. *GEORGE* was judged *Apocryphall*, makes this for *One*, *Quod Daciano dixerit*, (for so hee calls him) *paratum se Sacrificare, si faceret populum ad Templum congregari; quo facto, oratione eius, igne caelesti totum Templum &c. concremavit*. This last accounted also one of the principall excesses of this Writer, in the composition of his Stories ; and for that noted by the Cardinall in his censure of him.

(11) These passages in *Metaphrastes* we admit not in our Storie ; and therefore leave the prooffe thereof, to such as thinke they may believe

leeve them. But for the rest, wee doubt not but to make it good by witnesses of speciall ranke ; and many of them of authority undeniable, in points Historicall. The rest, I mean, which is of principall moment, and most necessary to the cause in hand ; as *viz.* his Countrey, and Martyrdom in generall ; the manner of his Death, the time and place of it : all these wee doubt not to make good, by such variety of Evidence, and strength of testimony, as may suffice to make the Storie free from all further question. But for the greatnesse of his Parentage and Fortunes, together with his Honourable place about the Emperour : this wee will take upon the word of *Metaphrastes*, untill wee finde some evidence not yet discovered, which can prove the contrary. Nor shall it be sufficient for any of the adverse party, to say, that no such circumstance may bee found in *Eusebius*, who largely wrote the Story of that last and greatest Persecution : no nor in *Bede* which mentions him ; nor in *Vincentius* or *Antoninus*, both which are large inough in the expression of his History. For wee know well inough that *Argumenta ab autoritate negativa*, are shamefully exploded in the Schooles of Logicke : that the argument would bee ridiculous, should any one conclude, that all the *Silvian* Kings reckoned in our *Chronologies*, are to bee rejected ; because so many Writers of the history of *Rome*, have spared to name them. I know indeed, in points of Faith and Morall duties, wee may resolve it with the

the Fathers, *Non credimus quia non legimus*; and therefore I reſtraine my ſelfe to *Cases of this qualitie*: and that no further, till I ſee evidence of reaſon to convince me of an Error; where prooſe of testimony failes. Which ground thus layd, wee will proceed unto the juſtification of the hiſtory in METAPHRASTES; ſo much thereof as wee have taken, and is moſt materiall. But we will firſt make cleare our paſſage, in the removing of one doubt, and commenting a little upon one memorable circumſtance therein; the better to explaine the meaning of the Author, and content the Reader: and having pointed out the ſcene of this great Action, deſcend unto our evidence.

## CHAP. II.

## CHAP. II.

(1) Magnentius mentioned in the former *Storie*, what hee was. (2) *Vestem exuere militarem*, the meaning of it; and when uſed. (3) Lydda the Scene of this great action; now called Saint George's. (4) Malmesbury reconciled with other Authors. (5) No executions permitted by the Ancients, within their Cities. (6) The former *Storie* juſtified, moſt of it, by Eusebius. (7) St. Ambroſe testimony of St. George, how certaine to bee his. (8) The time and Canon of Pope Gelasius. (9) The *Storie* of Saint George, why reckoned as Apocryphall. (10) The meaning of Gelasius not to explode the Martyr, with his *Hiſtorie*. (11) The Arian George not likely in ſo ſmall a tract of time to bee reputed as a Martyr. (12) A Catalogue of the Authors cyted in this Booke, which have made honourable mention of Saint George; as alſo of thoſe Princes, Peeres, and Prelates, which have done him Honour: digeſted in their times and Ages.

(1)



Here three things there are then, which are to bee diſpatch'd, before wee come to the producing of further Evidence on our party: viz. A doubt to bee remooved, a notable circumſtance

stance to bee explained; and the designment of the place or scene of this great Action. Of these the doubt to bee removed, is that particular passage touching *Magnentius*, said then to be a principall Favorite of *Diocletian*, and at that time *Consul*: and this may well be call'd a doubt, because in all the *Consular tables*, which I have searched and seene; I cannot meete, during the whole Empire of *Diocletian*, a *Consul* of that Name. But if wee can finde out the man; I hope we shall agree with ease inough about his being *Consul*: and for the finding out the man, wee must make two enquiries. My first enquiry is, whether *Magnentius* there mentioned, might not be hee, which afterwards slew *Constans*, Sonne unto *Constantine* the Great, and tooke unto himselfe that part of the *Roman Empire*, which *Constans* then commanded. To make this probable, (for wee aspire no further) we must first understand, that *Diocletian* when hee associated *Maximian* in the Empire, did take unto himselfe the name from *Iupiter*; the other his from *Hercules*: the one, being thenceforth call'd, *Diocletianus Iovius*; the other *Maximianus Herculus*. But not content with this, to make their memory in these adjuncts, more eternall; they rais'd two severall Companies of selected Souldiers, whom they call'd *Iovij & Herculij*. Of these selected Companies *Magnentius* was at that time Captain or Commander, (*Comes Herculiorm & Ioviorum*, hee is called in the Latine storie:) when hee made slaughter of Prince

Anrel. Victor.  
de Cæsar, c. 39  
§. 2.

Prince *Constans*: and therefore not unlikely, but he may be the Favourite of *Diocletian*, mentioned in *Metaphrastes*; and by him rais'd unto this honour. If any thing may bee objected against this, it is, that if *Magnentius* were at that time *Consul*, when Saint *George* was made a *Martyr*: cyther he had beene dead, before the murther of the young Emperour *Constans*; or else too old to undertake such enterprises. Of his decease before that time, I thinke there can bee nothing proov'd; unlesse by way of possible conjecture. And for his age, allowing him for twenty, anno 290. when our *Martyr* suffered, about which age, and sooner, many had beene advanc'd upon speciall favour, to that Dignitie: and it will then easily appeare, that he could bee no lesse than 80. yeares of age, at his usurping of the Empire. This I confesse for true, but yet I must affirme withall, that age is hardly able to keepe under, eyther ambitious desires, or noble resolutions. For *Bretannion*, who at the same time with this *Magnentius*, assum'd the purple habite in the Countries of *Pannonia*; was exceeding ancient: and in the later dayes, *Venieri*, Admirall of the *Venetian Fleet*, in the great Battaille of *Lepanto*, was close upon fourescore; yet of that haughty Spirit that he contested with *Don Iohn* the *Spanish Admirall*, even to a Challenge for the Field, who then was in the prime and gallantrie of his youth. A greater age than this, was that of *Andreas Auria*, Admirall to *Charles* the fifth; who lived till 94. no lesse:

lesse: and held unto the last, a man of notable undertakings, and of brave performance. And if we looke on former times, we find that most of *Alexanders* great Commanders, attain'd unto the age of 80. yeares, or not much short of it; and yet contended with each other, even till their latest gaspe of breath, for the sole Empire, and chiefe Sovereignty of *Greece* and *Asia*. So stirring is the fire of glory and ambition, that it will kindle and enflame the coldest appetite of age. Our next enquirie is, whether the name bee not mistaken in the Author, or the Translatours, for *Maxentius*. Which if it may bee granted, as the mistake is very easie: then will it be a matter of farre lesse difficultie than before. For who so litle conversant in the Histories of those times, but may remember, that *Maximilianus Hercules* had a sonne so named; and that upon the death of *Constantius Chlorus*, hee was proclaim'd *Augustus*, and saluted Emperour by the *Pratorian* bands at *Rome*. An honour hee enjoyed not long; being first undermined by his owne Father, the old tyrant; and after slaine, with the discomfiture of his whole forces, at the *Milvian* bridge neere *Rome*, by *Constantine* the Great. Now if it may be granted, that the name may possibly bee mistaken; as we see dayly worse mistakes, in the editions of the best Authors: how easie is it to beleieve, that this *MAXENTIVS*, the sonne of the one Emperour; might be made *Consul*, and in especiall favour with the other? But then it is  
obje.

objected, that we meet not with his name in any of the *Consular-Tables*. This we affirme, and yet withall that notwithstanding this, *Maxentius* might be *Consul*. For besides the *Consuls Ordinarie*, appointed for the yeare, whose names onely occurre in the publicke Tables: there was another sort of *Consuls*, call'd *Consuls honourarie*, appointed onely for a Moneth, and sometimes longer, as it pleas'd the Emperours. Of this See *Dion*. A custome taken up, upon the end of the *Civill Warres*, *Cum belli civilis pramia festinari ceperunt*, as it is in *Tacitus*: when now the Emperours had many men to gratifie, and could not speed them all in *ordinarie Course*. Of the which kind of *Consuls*, *Maxentius* might be one; so also might *Magnentius*, though wee find nothing of them in the common Calendars. Of this kind also might there be some other *Consul* of the latter name; although no further mention of him in the Histories of that age and time.

(2) The circumstance to be explain'd, is that *St. George* before he came into the *Senate*, put off *His military habiliments*! A circumstance not exprest rightly in the Author, where we find onely *vestem pauperibus distribuit*, that he distributed his garments to the poore; and therefore haverather chosen to expresse it in the words of *Vincentius*: where it is said, that having made a dole of all his riches, *militarem vestem exuit*, hee put off his military habit, and so address'd himselfe



selfe to speake in the behalfe of his poore brethren. Which putting off his militarie habiliments, is not, as I conceive it, onely (nor perhaps at all) the disrobing of himselfe of his soldiers coate, or cassocke: but rather the abandoning of his militarie or Knightly belt; the honorarie marke of his well-deserving. For in the times of the *Roman* Empire, it was a custome of the Prince, to honour such which were of greatest merit, with a degree above the rest: which was perform'd by investing them with a military belt or girdle; the Ensigne of a Knight. This was call'd, *Cingulo militia beneſtare*: and hereunto it is alluded by *St. Chrysostome*, in his 26.

*Hemilie on the Corinthians*, viz. ὁδὸς τῶν ἀρχόντων χαεὶς ζώνης καὶ χλαμύδος τοῦ μέγιστον ἀν πατρίτου τῷ τῷ διάδηνμα ἔχοντι. Let none (saith hee) which is an Officer, presume to come before the Prince, without his belt, and other military habiliments. This militarie belt thus given, was an ingagement of the party so invested, unto the service of the Prince: and that in termes so neere and close, that such as had receiv'd the faith, and made a conscience of their wayes, used commonly to cast it from them, because of the incompatibility, that was betweene their holy profession, & that Knightly order. A matter frequent in the use of it, in the times of Persecution; in such especially, who could not patiently conceale their holy callings, and dissemble their Religion. The mea-

meaning then is this, that *George* no longer willing to continue in the service of the Emperour, unto the hazard of his Soule, enounced his order: and being so degraded, went up into the *Senate*; no longer now a Soldier of the Emperour; but of *I E S U S C H R I S T*.

(3) As for the Scene, or Stage, on which this great and famous Tragedie of *St. George* was acted: it is generally said to be in *Lydda*, a Towne of *Palestine*, in the Tribe of *Ephraim*. A Towne made famous by *St. Peter*, who there, *virtute Christi non sua*, restored *Aeneas* to his health; *Who had kept his Bed eight yeares, and was sicke of the Palsy*. Knowne also in the Writers both of former and of middle times, by the name *Diospolis*, or the Towne of *Iupiter*; because that Idoll-god was there worshipped. In this Towne, that *St. George* receiv'd the Crowne of Martyrdom, is evident out of the testimonies of those severall Authors, which have made mention of our Martyr: whose words I shall deferre untill the next Chapter, where they are produced at large. Two onely proofes I have made choyce of for the present. First, that his sacred body was there reverently entomb'd, by the devout and pious inhabitants thereof: his Sepulcher beeing there extant to be shewne, even in the dayes of *Will. of Tyre*, about the yeare 1180. For so hee testifieth himselfe, *In hac urbe (Lydda viz.) usq; hodie egregij Martyris Georgij gloriosum Sepulchrum* offen-

Acts, 9.33.

Hist. bell. sacri,  
l. 7. cap. 22.

Hist. Hierus.  
cap. 57.Descript. terr.  
Sancta.Pars Post. in  
Richard. 1.

P. esp. s. s. 7.

Hist. de Reg.  
Angl. 1. 4.

*ostenditur; in quo secundum exteriorem hominem in Deo creditur conquirere.* Next, that in latter times, the *Christians* hereabouts, call it *St. George's*: the other names thereof not to be found unlesse in Authors, or old Mappes. So witnesseth *Iacob. de Vitriaco*, who liv'd about the yeare, 1240. that *Lydda civitas, quondam Diospolis appellata, nunc ad S. Georgium nuncupatur.* Both circumstances, that of his buriill, and this other mention'd last, together, in old *Fryer Anselme: quarto miliario a Modynest Lydda, civitas que Diospolis dicitur, in qua corpus B. Georgij testantur fuisse; & S. Georgius vulgo dicitur.* Shall we have more? *Roger de Hovenden* in his *Annals*, recyting there the names of such great personages, as dyed in the Christian Campe at the seige of *Ptolemais*; gives us among the rest three Byshops; viz. *Novus Episcopus de Acon, Episcopus de Barnob, Episcopus de S. Georgio.* For at that time, the *Christians* had made this Towne a Byshops Seate; as we shall see heereafter.

(4) Onely in such a generall consent of Authors, *Will. the Monke of Malmesbury* doth seeme to differ from the rest: who seemeth to make the Scene hereof to be *Rama*, or *Ramula*, a litle City not farre distant. *Ibi a dextra dimittentes maritima, pervenerunt Ramulam, civitatem muro indigam, B. Georgij, si fama credimus, martyrij consciam:* We came (saith he) leaving the Sea-shore on the right hand, to a litle City, unwall'd, knowne

knowne by the name of *Ramula*; guilry, if we may trust report, of *St. GEORGE'S Martyrdome*. And hereupon perhaps it is, that *Fryer Anselme*, who as before we noted, hath made *St. GEORGE* to end his dayes in a burning fire, hath cholen *Rama* for the place of Executiō: his ashes being afterwards transferr'd (sd. he) to *Lydda*, & there buried. To reconcile wch difference, we must conceive that these two Cities were not very farre asunder; and their Feilds or Territories close together: so that an action done in one, without great errour might be reported of the other. *St. MATHEW* in his holy Gospell, tells us of a myracle done by our Saviour, in the Country of the *Gergezens*: whereas *St. LUKK* and *MARKK* affirme, that it was the Country of the *Gadarens*. Yet may it not be therefore thought, that the *Holy Spirit* is at difference with it selfe; *God forbid*: nor that we should conceive the *Gadarens* and *Gergezens* to be the same; which is not so. But rather we must reconcile the places thus, according to the truth of storie, and the scituation of the Country; that the two people mention'd in the Gospell were conterminous: their Townes at no great distance, and their fields bordering one upon another. Therefore that miracle, done in the fields betweene them both, might without any wrong or errour, bee made good of cyther.

(5) To make the reconciliation more exact,  
M 2 and

Vt supr.

Cap. 2. 28.

and the case more parallell, wee must also note, that with the ancients there was nothing more unlawfull, than to put any man to death within their Cities. Thus in the state of *Rome*, the *Vestal Virgin* having committed fornication, was buried quicke within the *Campus Sceleratus*; and other malefactors throwne headlong from the *Tarpeian* Rocke: both situate without the Towne. So also had the *Thessalians* a place of Execution, from the præcipice of an Hill, which they called the *κόρακας* or *Corvi*: from whence arose the Proverbe, *ὡς κόρακας*, Away with him to the Gallows. Thus the Jewes also, when they crucified our Saviour, led him out of their Citie to Mount *Calvarie*: and thus St. *LYKE* reports it in the Execution of St. *STEPHEN*, that *they cast him out of the Citie and stoned him*. A custome which continued long, even till the times of Persecution were all past: and of the which, our publike Gallows which we see every where without our Townes, are some remainders. Which being so, no executiō in those times permitted in their Cities; it must needs be, that our St. *GEORGE* did suffer in the open fields. Which granted, it will then appeare that *Malmesbury* might not unjustly say of *Rama*, or (as he calls it) *Ramula*, that it was guilty of, or rather had a hand in Saint *Georges* death; though in the generall voyce of Writers, it be affirm'd of *Lydda*: because the fields were common, or close adjoyning, and the Townes but litle distant. (6) These

Acts 7.

(6) These matters thus dispatch'd, we now proceed to verifie the former Storie out of the words of such as have concurr'd with *Metaphrastes* in the maine and substance. And first we will attempt to justifie the whole narration out of *Eusebius*; whose countenance herein, will I am sure be worth our seeking. And I would gladly know what part or circumstance there is in all our History, for the defence whereof, we may not use his testimony. Is it, that any *Cappadocian* was adjudg'd to suffer for the Gospell? He tells us there, that one *Selenus*, *Julian*, and others of that Country, receiv'd the Crowne of *Martyrdome*, during the Persecution rais'd by *Diocletian*. Or is it that the Persecution ever did extend to *Palestine*? He hath a Chapter at the least, of such as suffered in that Country. It is not, I am sure, that any of the militarie men abandoned their advancements, or yeilded up their lives, to testifie how litle they esteem'd them in comparisen of *CHRIST*. For this he hath expresly, that many of them, when the Persecution first began, did willingly forsake their honourable Offices; and some their lives: *εἰς δε καὶ δεύτερος ἑμόνον τῆς ἀξίας τὴν ἀποβαλὴν ἀλλὰ καὶ θάνατον τῆς εὐσεβῆς ἐνστάσεως ἀνιγκτηλάτῳ τοῖο*. Nor can it bee that that the Imperiall edict did not extend to such as were of his retinue, and did belong immediately unto his person. For in the same booke he mentions *Dorotheus*

L. 8. c. 31, 34.

L. 8. cap. 21.  
19. 12. &c.Hist. Eccles. l. 8.  
c. 4. 7.

L. 8. c. 2. 6.

and *Gorgonius*, ἐτέροις ἅμα πλείοσι τῆς βασιλικῆς οἰκητείας, with many more of *Casars* household. Wee grant indeed, that no such name as that of *George*, occurs in all that Author: but we affirme withall that he confesseth it an infinite and tedious businessse, to recount the names of all that suffered, or capitulate those severall torments they endur'd; and therefore purposely omits them. τί με χρὴ νῦν ἐπ' ὀνόματος πῶν λοιπῶν μνημονεύειν, ἢ τὰ πλήθος τῶν ἀνδρῶν ἀειμαίν, &c. as he there hath it. So then, *Eusebius* doth affirme that *Cappadocia* had its Martyrs, that the Persecution raged in *Palestine*, that it extended to the military men, and to those also that attended in the Pallace; and lastly that it is impossible to tell the names of all that suffered. Put this together; and it will amount to this; that *George* one of those many Martyrs whom *Eusebius* could not name, a *Cappadocian* by his Country, a Soldier by profession, and one that waited in the Court; was put to death in *Palestine* by torments not to be express'd, because he constantly continued in the Faith of CHRIST.

(7) In the next place we have the testimony of St. *Ambrose*, if at the least, the words be his: a Reverend Father of the Church, and a chiefe ornament thereof, who dyed about the yeare, 397. The words are these: *Georgius Christi miles fidelissimus, dum Christianismi professio tegeatur, solus inter*

*inter Christicolas intrepidus Dei filium confessus est. Cui tantam constantiam gratia divina concessit, ut & tyrannica potestatis precepta contemneret, & innum-rabilium non formidaret tormenta penarum. Id est.*  
 „ *George* the most faithfull Soldier of I E S U S  
 „ CHRIST, when as Religion was else every  
 „ where dissembled, adventur'd boldly to cōfesse  
 „ the name of GOD: to whom it pleas'd the Lord  
 „ to give so much of Heavenly grace, that he not  
 „ onely scorn'd the tyrants, but contemned their  
 „ torments. This I find cyted by *Hermanus Schedel*, in his *Chronica Chronicorum*; and out of him by *Bergomensis*; since by *Molanus* in his *Anno-tations* upon *Vsuard's Martyrologie*: *Iacobus de Vo-ragine* relyeth also, in one passage, on the autho-rity of *Ambrose*, so doth *Vincentius*, and *Anto-ninus Florentinus*. The treatise out of which his testimonie is avouch'd, is by them call'd, *Liber prafationum*; not now extant. *Wicelius*, who doth also build on the authoritie of this Reverend Fa-ther, saith that the booke is long since perish'd: so perish'd, as it seems, that there is nothing left of it, but the name, and some scattered remnants. Whether St. *Ambrose*, were or not, the Author of that treatise, I cannot easily determine: because in *Pessavin*, I find no mention of this tract, who yet hath tooke upon him, to marshall all the Workes of that excellent man, even those also which are lost. Yet on the other side, his testi-mony vouch'd by Authors of that antiquity, as those before recyted; assure mee at the least so

M 4

farre

In Georgio.

Delet Histor.  
part. 4, c. 3.

farre, that such a worke was in their times, receiv'd as his. Adde unto this, that *Vossius* reckoneth him with the Latine Historians, in his late booke of that argument; as having writ the lives of many of the Saints: of *Theodora* namely, of *St. Celsus* and *Nazarus*, of *St. Gervase* and *Protasius*, and as the Papists say, of *Agnes*. Which being so, I must crave longer time, before I shall reject these words, ascribed unto him, or not esteeme them true, and worthy to be credited: though not so fully, as to build upon them altogether.

(8) But of our next witnesse, there is lesse doubt, and a larger testimonie; though in his words we meet with somewhat which requires a *Commentarie*. A witnesse which hath beene examined on the adverse part already, where he was able to say nothing: I meane *Gelasius* Pope of *Rome*, and his so memorated *Canon*. This Pope began his *Papacie*, *Anno* 492. and dyed in 96. some foure yeares after. About his time, and long before it; the Heretickes had busily employed themselves to falsifie the publike Acts and writings of the Church: w<sup>ch</sup> thing they had effected so according to their wish, that now it was high time to have a carefull eye upon them; or else it may be, they might have growne too potent to be easily suppress'd. For this cause, Pope *GELASIUS* having assembled 72. of his neighbour *Prelates* unto *Rome*; did then and there, with their advise and by

by their diligent assistance; contrive a *Catalogue* of all such dangerous writings, as were thought fit to be rejected: giving to those which they accounted true & orthodoxe, the place and honour due unto them. Which Canon, since it is alleag'd against us, thereby to overthrow the History of our *St. GEORGE*; we will in this place bring into the open view, as much of it as concernes the businesse now in hand: that so we may encounter them with their owne weapons. The Canon is as followeth. *Gesta S. Martyrum qui multiplicibus tormentorum cruciatibus, & mirabilibus confessionum triumphis, irradiant; quis ita esse Catholicorum dubitet, & maiora eos in agonibus esse perpeffos, nec suis viribus sed dei gratia & adiutorio universa tolerasse? Sed ideo secundum consuetudinem antiquam, singulari cautela in Sancta Rom. Ecclesia non leguntur, quia eorum, qui scripsere, nomina penitus ignorantur; & ab infidelibus idiotis superflue vel minus apte, quam rei ordo fuerit, scripta esse putantur: Sicut cuiusdam Quiriaci, & Iulitta matris eius, sicut Georgij, aliorumque passionum huiusmodi, qua ab haeticis perhibentur conscripta; propter quod (ut dictum est) ne vel levius subsannandi occasio creiretur, in S. Romana Ecclesia non leguntur. Nos tamen cum praedicta Ecclesia, omnes Martyres atque eorum gloriosos agones, qui Deo magis quam hominibus noti sunt, cum omni devotione veneramur. So farre the very words and letters of the Canon.*

(9) By this it doth appeare, that as the Saints in

Pet Crabb.  
Conc. tom. 1.  
p. 993.

Histor. Lomb.  
in S. Georgio,

in generall, so also particularly St. GEORGE, had beene abused and counterfeited in his Story: in the close of the same Canon therefore, it is reckon'd as *Apocryphall*; as were a great many others of the same temper. The reason why it was so reckon'd, is by our latter writers diversly related. *Raphael Volaterran* makes it to bee rejected, onely so much of it, as concernes St. *Georges* combat with the Dragon: which also is assign'd by *Antoninus*, amongst other causes; but by neither rightly. For in those times, and many hundred yeares behind them, the fable of the Dragon was not so much as thought of in the Church *Christian*. *Iacobus de Voragine* more nearely to the truth, *Ex eo quod Martyrium eius certam relationem non habet*: because the storie of his death is told us in most perplex and uncertaine manner. In *Calendario n. Bede, &c.* For in the Calendar of *Bede*, we find (saith he) that he was martyred in *Diospolis*, a Towne of *Persia*; in others, that he lyeth buried in *Diospolis* not farre from *Ioppe*: In some that he did suffer under *Diocletian* and *Maximinian*, Emperours; in others, under *Diocletian* King of the *Persians*; no lesse than 70. tributarie Kings being in presence. Somewhat, I say of this was rightly aym'd at by this blind archer: but *Bede* is brought in by him somewhat too early, as beeing a *Post-natus*, scarce borne within two centuries of yeares succeeding. But what need more conjectures, or what use indeed is there of any: since the same Canon which

hath

hath decreed the History of *George* (then extant) to be *Apocryphall*, hath also told us, that it was generally beleev'd to have beene writ by Hereticks. This is inough to make the History of any S. suspected, & *Apocryphall*: and that it was so written, may easily appeare by that which was related in it touching *Athanasius*, and the Empreffe *Alexandra*; not to omit that terrible massacre which by a cheating trick, he made of many of the people, branded by *ANTONINUS*, as before weno-  
ted.

(10) Hitherto have we spoken of *GELASIUS* Canon, and nothing all this while, which may rebound from thence to St. *GEORGES* credit. Nothing indeed in that which hath beene spoken hitherto, because we were to lay our ground, before we rais'd our building. But that now done, and the full meaning of the Canon duely pondered: it will appeare for certaine, that though *Gelasius* taxed the storie of St. *GEORGE* as dangerous and *Apocryphall*; yet he hath done the Saint himselfe all due respects, and confirm'd him to us. This I did note before out of the words of *Bellarmino*, in a reply to Dr. *Boys*; who needs would have both *Bellarmino* and Pope *Gelasius* speake for him, in making our St. *GEORGE* to be a meere *Chimera*, or thing of nothing; which God knowes they never meant. This I say, we did note before from *Bellarmino*: but now we note it out of *Gelasius* himselfe, and the very letter of his Canon.

For

v. chap. 3. §. 8.

For having told us, that the actions of many of the Saints were writ by Infidels, or rather Mis-believers; and in particular that the passion of St. GEORGE was compos'd by Heretickes; hee states it thus: that notwithstanding this, he, and the Church with him, did reverence all those sacred *Martyrs*, and their glorious sufferings for the Truth; knowne better unto God, than any of his people. *Nos tamen cum prædicta Ecclesia, omnes Martyres, atq; eorum gloriosos agones, qui Deo magis quam hominibus noti sunt, cum omni devotione veneramur*: So saith *Gelasius*. So saith *Gelasius*, and that we doe not mis-report his meaning, is easie to be seene, by the concurrent suffrages of *Beda*, *Antoninus*, *Hermannus Schedell*, *Bergomensis*, *Notgerus*, and *Vsuardus*; all which, as we shall see in the next Chapter, doe so conceive it. But we might well have say'd this labour. For Doctor *Reynolds* also cannot but acknowledge, that without further question, *Gelasius* did beleieve Saint GEORGE to be an holy Martyr; although hee found the storie had beene writ by Heretickes: *Gelasius etiam, tametsi fraudem hanc olfaceret, ipsum putabat in hilominus sanctum fuisse Martyrem*. If so, then I perswade my selfe it were much safer to give credit to *Gelasius*, who liv'd so neere the time of St. GEORGES suffering; than any Doctor; of what eminent ranke soever, above a thousand yeares below him. To bring the matter neerer home, *Gelasius* in that Canon, hath reckoned as *Apocryphall*, the *Itinerarie* of St. *Peter*, the *Actes* of

Dr. Reyn, de  
Idol. Rom. l. 1.  
c. 5. §. 21.

of *Paul*, and *Thecla*; the *Recantation* of *Adam*, *Origen*, and *Cyprian*; and many others. What then? Shall therefore wee conclude, that *Peter* never travail'd, or that there never was a woman of the name of *Thecla*; or that St. *Cyprian*, or *Origen*, or *Adam* never recanted their impieties and errours? Nay, we conclude from hence, that questionlesse St. *George* is to be reckon'd as a Martyr; because the storie onely is condemn'd, and not the Saint; just as we may resolve that there was such a noble Prince as *Arthur*; because the Monke of *Malmesburie* hath told us, how much his famous deeds were over-acted by his Country men, the *Brittons*.

(11) For certainly had there beene any meaning in *Gelasius* to have exploded the Martyr, together with his History; he might as easly have done it, as have spoke the word. Hee might, I say, have done it with as much ease, as have spoke the word, by adding onely this of Doctor *Reynolds* to the Canon; *Fuit enim hic Georgius homo improbus, hæreticus Arianus*. This had for ever beene enough, to have made his memory as odious, as his Storie was suspected: and to have razed his name, not onely out of the publicke *Calendar*, but out of the good opinion of all honest men. Nor is it to be thought, that *George* the *Arian* Hereticke could bee so cunningly inserted into the *Calendar*, and passe so currantly among the Saints; so soone upon his most deserv'd,

though

Loc. quo suprà.



though cruell execution: the Church especially keeping an eye so watchfull over them and their designs; that all their practises were as soone brought to light almost, as they were conceiv'd. For frō the death of *George* unto the Popedome of *Gelasius*, are but 130. yeares or thereabouts; too scant a time to have his Villanies forgotten, and him selfe reputed for a Martyr. Likely indeed it is, that if the *Arians* had prevail'd, they would have given their *George* a principall habitation in the Heaven of glories; above *Eusebius* of *Nicomedia*, or *Maris*, or *Theognis*; and perhaps next unto their founder *Arius* him selfe. But that, the Christian Church should in so short and small a space, ranke him among the Saints; this I can hardly be perswaded: unlesse perchance we may beleeve, that in the same times she could condemne the Heresie, and adore the Heretickes. I know it was a frequent custome with the ancient *Romans*, to honour and adore the Gods of those many nations which themselves had vanquish'd; *Religionibus servire victis, & captivas eas post victorias adorare*, as *Octavius* in the Dialogue. But this they did not on mistake, or any couzinage put upon them by the vanquish'd Nations. No. It was onely on a superstitious conceit, that having in their Citie all the Gods whose people they subdued; and placing them in their most rich and sumptuous Temples: they might by their assistance, the better bring the residue of the world under their subjection. *Sic dum universarum gentium*

Minut. Felix,

*tium sacra suscipiunt, etiam regnare meruerant*: So saith *Cecilius* in the same Author. Not to say more, I thinke it as impossible altogether, that in so small a tract of time, if at all ever, the *Arian George* should bee reputed for a Saint, amongst the *Orthodoxe Professours*, now victorious: as that our Reverend Prælates *Cramner*, *Latimer*, and *Ridley*, should in an equall space of time, bee taken into the *Roman Martyrologies*: or that their *Henry Garnet*, *James Clement*, or *Nicholas Sanders*, by them honoured, should be accounted *Martyrs* in the Churches Protestant; in case that eyther side prevaile and suppress the other.

(12) To bring this Chapter to an end, it is the last of Doctor *Reynolds* two Conclusions, *Nullius Georgij Cappadocis ut Martyris, nisi Arian, mentionem ab ullo idoneo autore fieri*; that never any *GEORGE* of *Cappadocia* was reputed as a Martyr, in any Author worthy credit, but *George* the *Arian*. In generall answer to which generall chalenge, I have thought good, before we further labour in particular proofes; to draw together in a Table, the names of all such Authors cited in this worke: by all of which *St. GEORGE* is reckoned as a Martyr; by many of them said to be of *Cappadocia*. Most of them, I perswade my selfe worthy of credit: and the ornament of the age in which they lived. Yet lest, their *assertions* should be question'd and controu'd by our choicest judgments; I have tooke care to mingle with

De Idol. Rom.  
l. 1. c. 5. §. 22.

with them, such famous Princes, and Prelates celebrated for their goodnesse, as have done him publicke honours: all which I have digested according to their severall times and ages, in the forme that followeth.

### The Catalogue.

- 374 **S**aint *Ambrose*, if at the least the worke be his.  
 492 *Gelasius* Pope of *Rome*.  
 515 *Childebertus* R. *Francorum*.  
 527 *Iustinianus* Imp.  
     *Procopius* *Cæsariensis*.  
     *Sidonius* Archbysop of *Mentx*.  
 570 *Venantius* *Fortunatus*.  
 596 *Gregorius* *Turonensis*.  
 600 *Greg.* 1. *Pont.* *Rom*.  
 660 *Hildericus* R. *Austrasia*.  
 698 *Cunibertus* R. *Longobard*.  
 730 *Beda* *Venerabilis*.  
 752 *Zacharias* *Pont.* *Rom*.  
 774 *Paulus* *Diaconus*.  
 812 *Vsuardus* *Monachus*.  
 835 *Rabanus* *Maurus*.  
 837 *Aimonius* *Monachus*.  
 850 *Simeon* *Metaphrastes*.  
 912 *Notgerus* *Monachus*.  
 963 *Nicephorus* *Phocas* Imp. *Const*.  
 975 *Tribunus* *Mevius*, D. *Venetorum*.

- 996 *Hedinge*, *Ducissa* *Bavaria*.  
 1005 *Henr.* 2. Imp. *Germ*.  
 1043 *Ioh.* *Euchaïtes*, Ep. *Orient*.  
 1070 *Geo.* *Cedrenus*.  
 1074 *Rob.* D' *Oyley* nob. *Anglus*.  
 1098 *Godfrey* of *Bouillon*.  
 1120 *Robertus* *Monach*.  
 1130 *Gulielm.* *Malmesburiens*.  
 1141 *Gualt.* Ep. *Augusta Vindelicorum*.  
     *vulgo* *Auspurg*.  
 1180 *Gulielm.* *Tyrinus*.  
 1250 *Vincentius* *Belvacensis*.  
 1273 *Radolphus* Imp. *Germ*.  
 1282 *Iacobus* de *Voragine*.  
 1305 *Nicephorus* *Callistus*.  
 1330 *Niceph.* *Gregorius*.  
 1344 *Edwardus* 3. R. *Angl*.  
     *Thomas* de *Walsingham*.  
 1354 *Ioh.* *Contacuzenus* Imp.  
     *Const.* *Idemq;* nob. *Histor*.  
 1390 *Froissard*.  
     *Autor* *Fasciculi* *temp*.  
     *Anselmus* *Frat.* *Francisc*.  
 1410 *Iustinianus* *Patr.* *Ven*.  
 1411 *Sigismundus* Imp. *Germ*.  
 1445 *Antoninus* *Florentinus*.  
 1448 *Fredericus* Imp. *Germ*.  
 1472 *Bapt.* *Platina*.  
 1484 *Cocius* *Sabellicus*.  
 1488 *Maximilianus* 1. Imp.

- 1490 *Hermannus Schedell, autor  
Chronicorum.*  
1494 *Phil. Bergomensis.*  
1499 *Bapt. Mantuanus.*  
1506 *Raphael Volaterranus.  
Ludovicus Patritius.*  
1550 *Seb. Munsterus.  
Polydorus Virgilius.  
Hist. Magdeburgica.*  
1571 *Michael ab Ysselt.*  
1593 *Comus Ep. Alexand. Suf-  
fragan unto the Patriarke  
Hospinian.*

All these, besides the publike Martyrologies both *Greeke*, and *Roman*: besides also the publike *Liturgies* of those Churches; the learned men, all of them of the *Romish* partie; and many of the Churches of the *Reformation*, whose names would fill a *Catalogue*. If among these we have not one of credit, neither Author in his relation, nor Prince nor Prelate in their actions: hard is our hap, and let the adversaries have the honour. But what one ranke of these have said, and what the rest have done in *St. Georges* honour: we shall now see, in their severall places.

## CHAP. III.

(1) *The state of learning in the Church, divided into two naturall dayes.* (2) *The time and learning of Venerable Beda.* (3) *His testimonies of St. George.* (4) *Of Dacianus King of Persia, and who he was.* (5) *Persia in some Authors, taken for the Easterne Countries.* (6) *A reconcilment of the other doubts touching this Dacianus.* (7) *The Martyrologies of Vsuardus, Rabanus Maurus, and Notgerus.* (8) *St. George how said to have converted many people.* (9) *The witnesse of Vincentius, Iacobus, and Antoninus Florent.* (10) *Nicephorus Callistus; and his evidence.* (11) *The suffrage of Sabellicus, Schedell, Bergomensis, and Volaterran.* (12) *Of the Magdeburgians, and some other Protestant Divines.* (13) *A recollection and application of the whole proofes.*

(1)



Here is an old tradition that the world should last 6000. yeares, and no longer: two of them before the Law; two under it; and two, after. Which though it hath not beene exactly true, of the two first, and that the third is doubtfull: yet the conceit is tollerable; and for as much of it as is past, somewhat neere

Cent. 4.c.4.

Chronol.

the computation and account of time, recited in it. We will be therefore bold, to take for granted, that the Christian Church is of two thousand yeares continuance: which granted or supposed, we will resemble it, or the state of learning rather in it, unto two naturall dayes, each, of a thousand yeares, apeece: and this the rather, because the Lord hath said, that in his sight, a thousand yeares are but as one day. The first of these, we take to have begun even at the first rising of the *Sunne of Righteousnesse*: and for the morning of it allow the first three Centuries, even till the time of CONSTANTINE. The noonetide watch thereof, we make to be of three Centuries ensuing: of which, and especially the first, the *Magdeburgians* give this censure, *Habuit hæc ætas si quæ unquam alia, plurimos præstantes & illustres doctores*. And certainly there never shined more glorious lights in the house of GOD, than in those ages: the Sun of learning being then in the very height, and *Zenith* of it. Long it continued not in that full glorie, till it declined into an evening; to which we doe allot the two next ages: when as the beames thereof grew low, and the light obscurer. And now at last we are benighted, even covered over with a *Cymerian* darknesse of ignorance; a darknesse no lesse grosse and palpable, than that of *Egypt*. *Bellarmino* call's it, *Seculum infelix, in quo Scriptores illustres nulli, nulla Concilia*; A most unhappy age, wherein were neither famous Writers, nor frequent Councels. *Sabelli-*

cus

*cito* as rightly, *mirum est, quanta omnium bonarum artium oblivio, per id tempus mortalium animos obrepserit*: a prodigie it was to see, how generall forgetfulnesse of all good literature, had at this time invaded and possessed the mindes of men. Which night continued, till the yeare 1050. those writers which we meet with from the yeare 850. untill then, as they were few, so were they but as a few smaller Starres in the darkeft midnight. This night once past, the dawning of the second day at last appeared; and we extend the morning of it even to the first beginning of the last Centurie: in which there was at first a struggling between light and darknesse; but afterwards the light of learning got the better, and by degrees made way to usher in the second noone-tide. Which second noone-tide we begin about the yeare 1500 and hitherto it hath continued: the light of learning never shining with more perfect glorie, than at the present. How long it will continue thus, is above our knowledge: but as it is, we may almost affirme with *Ramus*; *Maiorem doctorum hominum & operum proventum, seculo uno vidimus, quam totis antea quatuordecim maiores nostri viderant*. One age hath brought us forth more worthy workes, and famous Writers, than all that went before us.

(2) If it be asked, to what use serves this observation: we answer that it is to this. First, that it may appeare, that never any age hath beene so voyd of learned, or barren of good men; that is

N 3

not

Ennead. 9.

Præfat. in scho.  
Mathem.

not able to produce some testimony of good credit, in the behalfe of GEORGE the *Martyr*. Next, that in all times we expect not, cyther an equall number of witnessses; or equall parts, in such as are produced to give in evidence: but that wee looke for them, and judge of them, according to their times and ages. Already wee are past the noonetide of the first of these two dayes: in which referring other of our witnessses to their proper places; we have made use of *Ambrose* onely, and Pope GELASIVS. In the next place and time, we meet with *Venerable Beda*, who died about the yeare 734. A man that saw as cleerely, as any whomsoever, that liv'd in any part of the whole evening: and one who for the excellencie of his endowments, and pietie, obtain'd that adjunct. *Camden* entitleth him, *the singular glorie and ornament of England*: and *Malmesburie* affirms more fully, that he was one, more fit to bee admired than praised; who being borne in the extreamest corner of the world, did yet enlighten all of it, with the beames of his learning. *Vir erat* (saith he) *quem mirari facilius, quam digne predicare possis: qui in extremo natus orbis angulo, doctrina corusco terras omnes perstrinxerat*. Whom lest wee should suspect, as partiall in his praises, we have a *German* Poet thus speaking unto *Brittaine*.

In Brigant.

Hist. de regib.  
Angl. l. 1.

Camden, in Brit,

*Quid tibi divinumq; Bedam (doctissimus olim  
Dum varias unus bene qui cognoverat artes)  
Debemus.* The fence imperfect, but thus to be  
conceiv'd.

Brit.

*Brittaine* to thee, divinest *Bede* we owe,  
Who did alone all parts of learning knowe.

(3) The witnessse being such, his testimony will be taken with lesse scruple: the rather, because there is not any thing of his which hath beene justly question'd, but his *English Historie*; as having in it more of the myracles so common in the peoples mouthes, than may be well allowed of. But even that peece also, *modeste & circumspetto iudicio*, is censured sparingly, and with great temper. His testimonies of St GEORGE are two: the one of them in his *Martyrologie*; the other in his *Ephemerides*. First in his *Martyrologie*, on the 23. of *Aprill*; or in the *Latine Computation*, on the 9. of the *Calends of May*, we reade it thus. *Natale S. Georgij Martyris, qui sub Daciano Rege Persarum potentissimo, qui dominabatur super 70. reges, multis miraculis claruit, plurimosq; convertit ad fidem Christi: simul & Alexandram uxorem ipsius Daciani, usq; ad Martyrium confortavit. Ipse vero novissime decollatus, martyrium complevit; quamvis gesta passionis eius inter Apocryphas connumerentur*, *Scripturas. Id est.* The Passion of St. GEORGE, the Martyr, who under DACIANUS the most mighty King of *Persia*, Lord of no lesse than seventy tributarie Princes, was famous for his miracles, and for converting many to the faith of CHRIST; of which, the Emperesse *Alexandra*, the wife of *Dacianus*, continued constant in it even unto the death. This GEORGE, at last be-

Ganusl. xi. c. 6

Tom. 3.

„headed, received the Crowne of Martyrdome :  
 „although the Storie of his Passion be reckoned  
 „as *Apocryphall*. And in his *Ephemerides*, on the  
 same ninth of the *May-Calends* ; thus :

*Nona docet Fortunatumq; & Achillea innētos.  
 Hac etiam invictumundum qui sanguine temnis,  
 Infinita refert Georgi sancta Trophæa.*

This ninth day doth of *Fortunatus* tell,  
 And of *Achilles*, joyn'd together well. (lest,  
 And of thee *George* who didst the world neg-  
 And holy trophæes in thy blood erect.

(4) The first of these two testimonies, as it affirms the Death and sufferings of St. *GEORGE* : so are there in it, some things which require a favourable Reader, and others which deserve to be rejected altogether. Of the last ranke, there is the fable of the Empresse *ALEXANDRA* ; of which wee have already spoken in the first part and second Chapter : an old remnant doubtlesse of the *Arian Legend*, exploded by *Gelasius*. That of her Husband *Dacianus*, if it encounter with a favourable reader, without offence may be admitted : although perhaps derived out of the same originall. Derived (I say, out of the same originall perhaps) because I finde it in *Baronius* Annotations on the *Roman Martyrologie*, that the *Arian Legends* made their *George* to suffer under *Dacianus* King of *Persia* : onely the difference is, and that

Aprill, 28.

that not much, that there the tributary Kings are five in number more, than heere in *venerable Bede*. This Doctor *Reynolds* useth as a closing argument, to proove our Saint to be the *Arian GEORGE* of *Alexandria* : and this our selves alledg'd in the behalfe of *Calvin*, to shew what cause hee had, to make St. *GEORGE* a Counterfeit, or *Larva*. The processe was, that there was never at or about that time a King of *Persia* of that name, and greatnesse of Command ; and that this *Dacianus* is in other of our Authours, made to be *President* or *Proconsul*, under *DIOCLETIAN* : therefore in likelihood, our Authours not agreeing, and no such King as hee in nature ; the whole Story of St. *George* is false and forged. This is the maine of all that may be sayd against us, touching *Dacianus* : and this I say a favourable Reader may admit without offence. For prooffe of which, wee must looke backe a little on the condition of the *Roman Empire*, at the time of Saint *Georges* sufferings : The East parts of it govern'd, as before I said, by *Diocletian* ; and the West by *Maximinian*. These two, the better to direct and manage the affaires of State, had tooke unto themselves two *Cæsars* : whereof the one was named *Galerius Maximinianus*, assumed by *Diocletian* ; and under him *Lieutenant Generall*, or Lord *President* of the Easterne Countries. Now this *Galerius Cæsar*, was by birth a *Dacian* : and afterwards Successour unto *Diocletian*, in all those parts that hee commanded. That hee was borne in

in *Dacia*, is affirm'd by *St. Hieromes* Latine copie of *Eusebius Chronicon*; where thus wee reade it: *Galerius in Dacia haud longe à Sardica natus*, that hee was borne in *Dacia* not farre from *Sardica*. That he succedede *Diocletian* in the greatnesse and extent of his Command, (after that he and *Maximinian* had surrendred up the Empire;) is a thing so plaine in Story: that no man conversant in the Historians of those times, but exactly knowes it. Hereupon we inferre, that probably this *Dacianus* mention'd in the Story, was that *Galerius Maximianus*, who afterwards was Emperour; and had the Easterne parts, all of them, of that Empire, under his subjection. And this we doe the rather fancy to be probable, because denominations taken from the birth-place of their Princes, were not accounted *novelties* among the *Romans*. For *Adrianus*, wee well know assumed that name from *Adria*, a Towne of *Italie*, where he was borne. And not to seeke for more examples, we finde that *Diocletian*, borne in a Towne of *Dalmatia*, called *Dioclea*; added this termination to the place of his *Natiuitie*: that so his name might bee more plausible among the *Romans*, whose governance he had then undertaken. Adde hereunto that this *Galerius* was alwayes a most bitter enemy of the Church of *CHRIST*, which he had persecuted from his youth: and then perhaps he may more easily be beleaved, to be this *DACIANUS*.

(5) But

Anrel. Vistor.  
Eptromecap.  
396

(5) But heere it may be question'd, how *Dacianus*, admitting that he were the same, with *Galerius* the *Dacian*, can be supposed to be a King of *Persia*: considering that the *Persians* had at that time, a Prince of their owne royall stocke, known by the name of *Narses*, who dyed about the yeece 307. To this we answere, that *Venerable Beda* spake according to the manner of the times, in which he liv'd: wherein the *Persians*, having subdued the Roman forces, were, and had so beene long before, the absolute maisters, of almost all those Countries, which *Galerius* once commanded. Which being so, the East parts of the Roman Empire vnder the command of the Kings of *Persia*; and in particular, the *Holy-Land*, where *Lydda* is, being in their Dominions: those Countries did in common speech, passe by the name of *Persia*. Iust as at this day we call those severall parts of the *Turkish* Empire, once members of the *Assyrian*, *Greeke*, and *Roman* Monarchies, by the common name of *Turkie*: or as we call all Easterne Churches, the *Greeke-Church*; because they have communion at this time, with the *Patriarch of Constantinople*. So *Bellarmino* doth call the *Cardinall Bessarion*, a *Grecian*, borne at *Trabezond*; *Bessarion, natione Graecus, patria Trapezuntius &c.* as hee there hath it: whereas the Towne of *Trabezond* is farre inough from *Greece*, in the heart of *Cappadocia*. So also *William* of *Tyre*, doth call all those within the Land of *Palestine*, were enemies unto the Faith, and

Descript. Eccl.



Hist. de Reg.  
Angl. l. 4.

and then possessours of that Countrey; by the name of *Persæ*. And so the Monke of *Malmesbury*, shewing the difference betweene the East and Western Nations; hath told us, that the *Occidentals* being more stubborne and impatient of the yoke, have often chang'd their Masters: whereas the Easterne people being more dull and womanish, have beene continually the Vassals of the *Persians*. *Romanum deniq; imperium prius apud Francos, postea ad Teutonas declinavit: Orientale semper* (understand him of the latter times) *apud Persas durat*. Which note of his, could not bee true, if taken of the *Persians*, as the inhabitants onely of that Province commonly call'd *Persis*; the *Saracens* having before expell'd the *Persians*, and themselves being in the time of *Malmesbury*, chased out of these Countreies by the *Turkes*: therefore we must conceive that the name of *Persian*, was a common appellation of the Easterne people. Adde hereunto that *Lydda* or *Diospolis*, where *St. GEORGE* did suffer, is said in almost all our Authors, to bee a Towne of *Persia*; although well knowne to be within the Tribe of *Ephraim*, in the Land of *Palestine*: and there as we have found out *Dacianus*; so it may favourably be granted, that wee have shewne some reasons, why he is called King of *Persia*; or rather in the Authors Phrase, King of the *Persians*.

(6) Let this be also granted; yet what can be replyed

replyed to this, that *Dacianus* is there made the Lord of seaventy tributarie Kings: or what can be produced to reconcile those Authors, which make him not an Emperour; to these which doe affirme it? This I suppose wee may make good, without much difficulty. We reade in Scripture that *Ahasuerus* King of *Persia*, had under his Dominion no fewer than 127. Provinces: most of which were first subjected by the *Greekes*; and after by the *Romans*. We reade also in *Tacitus*, how ordinary a thing it was, in the height and pride of the *Roman* greatnesse; *Habere servitutis instrumenta etiam & reges*: to suffer Kings in many of the conquered nations, and to employ them as their engines, thereby to bring the people into greater bondage. Put this together, and wee shall see no inconvenience to ensue, if we should peremptorily affirme, that under the command and empire of *Galerius Dacianus*, sole ruler of the Easterne Countreies; there were no lesse than 70. tributarie Kings and inferiour Princes. As for the pretended disagreement, which is observ'd betweene our Authors; we doe thus reconcile it. *viz.* That those which make him *President*, or *Lieutenant generall* under *Diocletian*; speake of him, as hee was at the time of our *Martyrs* suffering, Commander of the Imperiall armies, and the designed successour; and a chiefe agent in the Persecution. But *Venerable Bede* and those which call him King, report him as he was in power, though not in title; or rather call him King by way

Esh, cap. 1.

De vit. Agric.

way of anticipation: just as the *Italian* shores in *Virgil*, are call'd *Lavinia litora*, before that name was given unto them; because in short time after in honour of *Lavinia*, they were so denominated. Now, why the storie should be written of *Galerius*, by the name of *Dacianus*; or why the sufferings of our *Martyr*, imputed rather unto *Dacianus*, than to *Diocletian*: this I conceive to be the art of those, who even whilest both the tyrants liv'd, committed it to writing; that so they might decline the envie of their undertakings, and not incur the high displeasure of the Persecutors. This, as I said before, may by a favourable Reader be admitted, without the least offence to truth; and much unto the credit of the *Venerable* Author. If any thinke the contrary, and that this passage of the *Persian* *Dacianus*, must needs be reckoned as a fragment of the *Arian Legend*: I shall not strive with any other force, than that of probable conjectures to perswade him to it. When I perceive no hope to make him otherwise conceited, I then must say to him, of *Bede*; as *Bellarmino*, of *Damasceus*, in the case of *Falconilla*: that he, though otherwise an understanding man, did take the passage upon trust; not much sollicitous to dispute the grounds of it, or to search it thoroughly. *Sed fieri potest, quamvis aliqui vir doctus & prudens, ut istis narrationibus facilem fidem habuerit, neq; de veritate earum investiganda fuerit sollicitus.* If any reason thus, the storie is perplext, and full of intricate difficulties, and

Descript, Boel.

and therefore nothing in it true, or therefore there was no such *Martyr*: how infinite are the Saints that must be degraded, whose stories are no lesse perplext than this of ours; though never quarrel'd:

(7) This difficultie over, we now proceed unto the further examination of our witnesses; beginning first with those which are the first in time. All of them Authors also of the same kinde, viz. of *Martyrologies*; and two of them guilty of the same obscuritie, or error, which we finde in *Beda*: *Quis enim viam rectam teneret errante Cicerone?* as *Lactantius* hath it. The first of these is *Vsnardus*, one of the Schollers of *Alcuinus*, who flourished in the yeare 812. and at the suite of *CHARLES* the Great compos'd his *Martyrologie*. *Martyrologium satis accuratum & celebre, quo multa Ecclesie usa sunt.* A peece of good esteeme, and great diligence, and therefore used in many Churches. So saith the Cardinall. The evidence which we receive from him, is this. 9. Cal. Maij. In Perside, civitate Diospoli; passio S. Georgij Martyris, gloriosante-signani, clariq; miraculis: cuius gesta passionis, et si inter Apocryphas numerentur Scripturas, tamen illustrissimum eius martyrium inter coronas Martyrum Ecclesia Dei venerabiliter honorat. Upon the 23. of Aprill St. GEORGE the Martyr, that glorions leader, but more famous by his myracles, did suffer in *Diospolis*, a Towne of *Persia*: the story of whose Passion, though reckon'd

loc. quo supr.

as

„ as *Apocryphall*, doth nothing prejudice the truth „ and glories of his Martyrdome so celebrated in „ the Church. In the next place, we have the testimony of *Rabanus Maurus*, Archbyshop of *Mentz*, who lived about the yeare 835. *Vir aequè doctus & pius*, A man (saith *Bellarmino*, and certainly his workes affirme no lesse) both learned and religious. His testimonie is the same with *Venerable Bedes*, viz. *Natiuitas S. Georgij Martyris, qui sub Daciano &c.* Onely he ends it thus, *Cuius vitam & passionem scriptam legi*, that he had seene the life and death of *George* in writing. What copie of his life and death this was, I cannot say: likely it is that it was one of those then common, which had beene darkened and falsified by the *Arians*. In the next place we have the Martyrologie of one *Notgerus*, extant in the 6. Tome of *Canisius Antiquæ lectionis*, as also was the former. The Author of it, dyed about the yeare 912. and was a Monke of *Sengall*, or *Monasterij S. Galli*, a place among the *Switzers*. His evidence compounded equally out of *Bede*, and *Vsuard*; the first part taken from the former; the conclusion, from the latter: himselfe inserting this onely in the middle betweene both; that after many inexpressible torments, being at last beheaded, he perfected that glorious worke, by the effusion of his bloud. *In Perside, civitate Diospoli passio S. Georgij Martyris, qui sub Daciano Rege Persarum potentissimo, qui dominabatur supra 70. Reges, multis miraculis claruit, plurimosq; convertit ad fidem Christi,*

*Christi, &c.* hitherto out of *Bede*. *Ipsè verò post multos & inauditos agones novissimè decollatus, Martyrium suum sanguinis effusione consummavit.* Then followes out of *Vsuardus*, *Cuius gesta Passionis etsi inter Apocryphas, &c.* as before we had it.

(8) In these the testimonies of *Bede*, *Rabanus Maurus*, and *Notgerus*, we finde it mention'd of *St. GEORGE*; *Plurimosq; ad fidem Christi convertit*, That hee converted many to the Faith of *CHRIST*. And answerable hereunto, *Vincentius Belvacensis*, *Ad eius predicationem credidit. S. Vincentius*; That by the Preaching of Saint *George*, *St. Vincent* who receiv'd the crowne of Martyrdome in *Spain*, received the Gospell. Which doubtlesse must be understood of private reasonings, and friendly conference, with those whose soules hee chiefly tendred: not by the way of any publicke Ministry, wherein hee never was intrusted. And certainly the Faithfull of the times Primitive, especially during the heat of Persecution; did much promote the holy Gospell by such private and domesticke meanes, if I may so call it: passing from house to house, and from man to man; so to bring Peace unto the one, Salvation to the other. Wherefore perhaps *Cecilius* calls the *Christians* generally, *Latebrosam & Lucifugam nationem, in publico mutam, in angulis garrulam*: A flie and corner-creeeping kind of people, active in private places, but still and quiet in the publicke. It seemes, that some not well  
O acquaint-

Specul. histor.  
lib. 12. c. 128.

In Minutio.

acquainted with the calling and condition of our *Martyr*, have made him very famous in the arts of Preaching : as one that first converted the *Armenians* and *Iberi*, now call'd *Georgians*. For *Michael* ab *Yselt* a Low-Country-writer, telling what Honours by that people are afforded to *St. George*; relates it thus : *Cur verò tanto in honore habeant D. illum Georgium, causam nonnulli afferunt, quòd ille primus ad fidem Christi Armenos Iberosq; convertisset.* But whosoever those *nonnulli* are, that so report it, they are no question in an error : there being in the *Ecclesiasticall historians*, another and more likely meanes of their conversion; on which this *Michael* doth reflect in these wordes that follow; *Licet alij illud cuiusdam puellæ miraculis & virtutibus tribuant.*

(9) In the next place wee have the suffrage of *Vincentius*, Bishop of *Beau-vein* in *France*, Anno 1250. A man of that deepe learning, that the great Schoole-man *Thomas Aquinas* is supposed (and *Bellarmino* can hardly save him harmelesse in it) to take a great part of his *Prima secunda*, and *secunda secunda*, word for word, out of the first and third bookes of this *Vincentis speculum morale*. He in the 12<sup>th</sup>. booke of his *speculum historiale*, doth report the story, thus : *Sub persecutione Daciani* (in divers passages before, he call's him *Dacianus Præses*) *venit de Cappadocia Georgius miles. Qui videns Christianorum angustias, rogatis omnibus quæ habebat, militarem vestem exiit, et indutus veste*

Cap. 128.

*veste Christianorum, in medium sacrificantium se obiecit; atque in conspectu omnium exclamavit dicens, Omnes dij gentiū demonia, Dominus autem cælos fecit. Cui statim Dacianus ira repletus, ait, Quæ presumptione vel dignitate hoc audes, ut deos nostros demones esse dicas? Dic tamen unde es, et quomodo vocari: qui respondit, Christianus sum, Georgius vocor, genere et militia Cappadocus: sed cuncta deserui, ut liberius Deo cæli servirem, &c.* During the persecution, rais'd by the President or Lieutenant generall, *Dacianus*; came *George* a Cappadocian Knight into the Court. Who seeing into what miserable streights the poore Christians were driven, making a doale of all hee had, put off his military or Knightly habit; and manifesting that hee was a *Christian*, hee rush'd into the midst of the Idolaters: and in the hearing of them all, cryed out, that All the deities of the gentiles were but divels, and that it was the Lord onely which had made the heavens. To whom the President, With what presumption, or upon confidence of what high dignity, doeſt thou affirme, that our gods are divels? tell us thy name, and whence thou art. Who presently return'd this answer: I am (saith he) a *Christi*. an; my name, *George*; my countrey, *Cappadocia*, and there of honourable ranke: but I have willingly abandoned all, to serve the God of heaven with greater freedome, &c. And in the close of all, *martyrizatus autem est in Perside, civitate Dioſpoli*: he suffered in *Dioſpolis*, a cittie of the

Part 1 tit. 8.  
§. 23.

V. Part 2, ch. 1.  
§ 12. & chap. 2.  
§. 10.

*Persians*, on the 23. of *April*. To this agree's in the maine of it, *Jacobus de Voragine*: *Georgius tribunus, genere Cappadox, &c.* George one of the Tribunes, by birth a Cappadocian, &c. The next that followeth, is that doughtie storie of the *Lybian Dragon*: which told he closeth in with the relation of *Vincentius*. The like doth also *Antoninus Florentinus*: of both which I have spoke already. Onely the last hath noted, that the historie of George is reckoned as *Apocryphall*; not that he was no *Martyr*, but that there are some passages there scarce worthie credit. *Ponitur autem Legendacina inter Apocryphas Scripturas, non quin verè Martyr fuerit pro confessione nominis Christi, sed propter quadam quæ notantur in ea de veritate dubia.* Which passages, I also have observ'd already. To end this section, the booke entituled *Fasciculus temporum*, written by a *Carthusian* Monke of the 14<sup>th</sup>. *Centurie*; and printed in the yeere 1476. by *Conradus Hoemborche*: ad. Annum 291. pag. 33. doth ranke our George among the *Martyrs* of that yeere, betweene *Pantaleon*, and *Iustus*.

(10) The witnesse next to be examined is of *Greece*, *Nicephorus Callistus*: who liv'd about the yeare 1305. *Andronicus* the Elder, then reigning in *Constantinople*, to whom he dedicates his booke. Who being sworne and examined, saith as followeth. *Eisdem quoq; temporibus* (the time of *Dio-*

CLETIAN

Hist. Eccl. lib. 7  
cap. 15.

Hist. eccl. lib. 7.  
cap. 15.

CLETIANs furie) *Georgius ille magni inter certatores istos nominis, & agminis Martyrum Coryphæus, laborum pro Christo toleratorum veros fructus percepit. Hic in Cappadocia [natus,] adhuc adolescens, forma præstanti, & qui nondum primam produxisset lauginem; fortissimè certaminibus pro Christo perferendis, martyrium obiit. Captus enim quòd in demones acriter invehctus esset, Imperatorumq; impietatem derisisset; supra naturæ captum perquam acerbos sustinuit cruciatus. Nam post carcerem & vincula, ungula acuta eum excerpere, mox calce ardenti est adustus: sicutulq; rursum distractus, mucronibus membratim dissectus, plurimisq; alijs penarum machinis attritus; generosam animi constantiam, firmumq; mentis suæ propositum, satis declaravit. Ad hæc &c.* The rest that followes is of the *Empresse Alexandra*; and of I know not what *Glycerius* and his *Oxe*. *Tandemq; ut virum decet, gladio percussus, ex hac vita migravit.* About these times (saith he) the  
“so much celebrated *GEORGE*, chiefe of the  
“*Martyrs* of that age, receiv'd the recompense  
“of all his sufferings for his Saviour. Who be-  
“ing borne in *Cappadoce*, (for so I read it) as  
“yet exceeding young, of speciall beauty, and  
“his beard scarce budding; did nobly undergoe,  
“the weight and paines of *Martyrdome*. For be-  
“ing apprehended for inveighing against their I-  
“dols, and scoffing at the irreligion of the Em-  
“perours; he suffered such extremitie of tortures,  
“as was above the strength of nature to endure.  
“After a long imprisonment, and his legs even  
“cramp'd

"cramp'd with irons, he was first pierced and  
 "harrowed, as it were with the sharpest nayles.  
 "Afterwards being scorch'd with burning lime,  
 "and put upon the racke, and all his members se-  
 "verally hackt and hewne with swords: he per-  
 "fectly declared his noble constancy, and invin-  
 "cible resolutions; and at the last, being behea-  
 "ded; hee departed out of this life into a bet-  
 "ter.

Ennead. 7. l. 3.

Act. 6. p. 240.

(11) But to returne unto the Latines, in the  
 next place we meet with *Coccius Sabellus*, *Vir*  
*valde eruditus*, a learned man (saith *Bellarmino*)  
 a man of great integrity, saith *Vives*. He lived a-  
 bout the shutting in of the 15. Centurie, and gives  
 this testimony of *St. GEORGE*, that he was Mar-  
 tyr'd at *Diospolis*, a City of the *Persians*, during  
 the Persecution rais'd by *Diocletian*. *Passus est ead-*  
*em tempestate Georgius Martyr in Perside apud Dio-*  
*spolin*. In the same time and age flourish'd *Herman-*  
*nus Schedell*, Doctor of Physicke in the Vniver-  
 sity of *Padua*; the Author of the booke entituled  
*Chronica Chronicorum*, printed at *Norimberge* anno  
 1493. His evidence is this. *Georgius Cappadocus,*  
*Tribunus & verus Christi miles hoc tempore. Cum*  
*venisset de Cappadocia in Persiam, civitatem Diospo-*  
*lin, velut alter Curtius Romanus, & Codrus Rex A-*  
*theniensium pro patria sua liberatione sese internecio-*  
*ni, ad draconis occisionem & martyrij tolerantiam,*  
*dedit. Quippe interfecto Dracone, post eculei exten-*  
*sionem, totiusq; corporis lacerationem, et viscerum ef-*  
*fusionem,*

*fusionem, nec non aliorum tormentorum perpeffionem,*  
*ad ultimum, martyrium capitis abscissione complevit.*  
*Cuius gesta &c:* as before in *Vsuardus*. *St. George*  
 "of *Cappadocia*, a Tribune, and a faithfull Soldi-  
 "er of *IESVS CHRIST*, about this time suffered;  
 "who comming out of *Cappadocia* into *Diospolis*,  
 "a City of the *Persians*, like *Curtius* in the state of  
 "Rome, or *Codrus* King of *Athens*, exposed him-  
 "selfe to death, in the destroying of the Dragon,  
 "and his suffering of Martyrdome. (of this see  
 "somewhat, *Part. 1. Cap. 5. Sect. 4.*) For having  
 "kill'd the Dragon, after he had beene put upon  
 "the racke, his body torne in peeces, and the ef-  
 "fusion of his bowels, with divers other misera-  
 "ble tortures; at last hee finished his course by  
 "the loosing of his head. *Philippus Bergomensis*,  
 an *Austin Fryer*, who lived about the sametime,  
 and made a supplement unto this *Chronica* of *Sche-*  
*dels*, repeates the storie in the same words: save  
 that he addes *et salis confricationem*, the chafing of  
 his wounded body with salt, unto the residue of  
 his torments. And in the last place *Volaterran*, of  
 whom we have already spoken, affirms this for  
 us, *Georgius Martyr, genere Cappadox, Tribunus*  
*militum sub Diocletiano merebat*: *St. GEORGE*  
 the Martyr, a *Cappadocian* by his Country, serv'd  
 as a Tribune of the Soldiers under the Emperour  
*DIOCLETIAN*.

(12) And now at last we come unto the Prote-  
 stant Divines, from whom we may expect small  
 O 4 favour

favour; considering what leading men already have declared against us. Yet is St. GEORGE so confident of the exceeding truth and justice of his cause; that he despaires not to finde friends, even amongst them. And first *Illyricus*, the founder of the *stiffe* or *rigid* *Lutherans*, as they use to call them; and a chiefe Author of that *Ecclesiasticall Historie*, which we call the *Centuries*; composed by him and other famous men of the Citie of *Magdeburge*, in *Saxonie*: is fully for us. For in the 4. *Centurie*, and 3. Chapter which is *de Personis*, St. GEORGE is reckoned among other Martyrs of that time, out of *Fasciculus temporum*: and in the 12. Chapter of the same *Century*, entituled *de Martyribus*; more copiously thus. *Celebris inter Martyres eius temporis, etiam Georgius fuit; natione Cappadox; adolescens in demonas gentilium acriter invehens erat, &c.* as it followeth in *Nicephorus*, whose words and testimonie is there cyted. A prooffe, as I conceive it, not to be questioned: considering, what bitter enemies the Authors of this Historie, doe alwayes shew themselves, against the Superstitions of *Rome*; how greedily they take occasion, as much as possibly they can, to advance their owne cause, and cry downe the *Papist*. What now, if to the Father of the *stiffe* and *peremptorie Lutherans*; I should here adde *Melancthon*, the founder, as they call him, of the moderate, or *Lutherani molles*? Sure if I did, I should not mis-report him, eyther in his words or meaning. For when he tells us, in the place

place before examined, that the *Papists* make St. Anne the *Patronesse* of Riches, St. GEORGE the God of Soldiers, and *Sebastian* a defence against the Plague; *Vt nempe Georgius tueatur equites, Sebastianus pestem arceat; &c.* hee doth without all controverfie, affirme St. GEORGE to be a Saint; no lesse than eyther St. *Sebastian*, or St. Anne; which neyther *Calvin*, nor any one since him, have ever question'd. To draw unto an end, take here the testimonie of *Oramus*, in his *Nomenclator*; a *Lutheran* perhaps, but sure I am, no *Papist*: who rightly hath distinguish'd those three *Georges*, which the so famous Doctors, *Reynolds* and *Drusius* have confounded. We reade it thus. *Georgius Episcop. Laodicensis, Arianus, secul. 4. Georgius Alexandrin. heret. Arian. anno 356. and lastly, Georgius Cappadox et Martyr, 289.*

(13) To summe up all, wee have here prooffe sufficient, that GEORGE the Martyr, was by birth of *Cappadocia*: the thing affirm'd to be so, by *Metaphrastes*, *Vincentius*, *de Voragine*, *Antoninus*, *Hermannus Schedell*, *Bergomensis*, and *Volaterran*, among the Latines; and by *Nicephorus*, of Greece, and by the *Magdeburgians*, and *Oramus*, among the Protestants. More prooffe of which there is to follow. His suffering, for the time of it, generally, is reported under *Diocletian*, as the chiefe Persecutor; in whose time he was made a Martyr; in termes expresse, by *Metaphrastes*, *de Voragine*, *Volaterran*, and the Greeke Martyrologie as yet to come;

v. Part. 1. c. 3.  
Sec. 3.

Lit. G. p. 64.



come; implicitly and in ordinary count of time, by *Nicephorus Callistus*, *Fasciculus temporum*, *Sabellicus*, *Hermanus Schedell*, *Bergomensis*, the *Magdeburgians*, and *Oraus*. And under *DACIANUS*, or *GALERIUS* rather, as a chiefe instrument of *DIOCLETIANS* crueltie; by *Bede*, *Rab. Maurus*, *Notgerus*, *Vincentius*, *de Voragine*, and *Antoninus*. The ycare thereof, limited more particularly, by the *Fasciculus temporum*, *ad ann. 291.* and by *Oraus*, to the yeare 289. to which wee will adjoyne *Baronius*, who places it in his *Annals*, and so reports it in his *Annot. on the Calendar*, *ad ann. 290.* A difference not observeable. And last of all, the day thereof assigned upon the 23. of Aprill. (9. Kal. Maij.) by *Venerable Bede*, *Rabanus*, and *Notgerus*; as also by *Vincentius*, and *Antoninus*; and by the Martyrologies both Greeke and Latine, not yet produced; the manner of his death being affirmed also, by the loosing of his head, by *Metaphrastes*, *Bede*, *Rabanus*, and *Notgerus*; by *Vincentius*, *de Voragine*, *Nicephorus*, *Antoninus*, *Schedell*, and *Bergomensis*. Which being so; wee may the better and with more justice, apply the old complaint of *Canus*, to the businesse now in hand, *Si namq; in duorum ore vel trium firmiter stat omne verbum, cur adversus hanc legem, plurimis testibus rem tandem olim gestam contestantibus, fidem Theologus abnegabit?* Since GOD (saith he) hath told us, that out of the mouth of two or three Witnesses every word shall be established; with what pretence of reason may a Divine oppose this Law, and not give

Lib. II. cap. 4.

give credit unto many witnesses, affirming all together the same Historie. For our parts, so confident are we that our cause is just and true; that if the adversaries of *St. GEORGE*, are able to produce one single testimonie, out of any ancient Author, or out of any Author borne before the time of *CALVIN*, to make good their *affirmavit*: we will forsake our colours, and revolt to them. But I am bold to say, *they cannot*. For had the thing beene possible, the learned Doctor *Reynolds*, who spared no labour in the search, would have produced it.

CHAP. III.



## CHAP. IIII.

(1) Four severall wayes used by the Church, to keepe alive the memory of the Martyrs. (2) The way of Martyrologies how ancient. (3) The Roman Martyrologie: and what it testifieth of St. George. (4) Natale what it is, in the construction of the Church. (5) The testimonie given unto St. George in the Greeke Church. (6) St. George, why called Tropæophorus. (7) Commemoration of the Dead, how used in the Church primitive. (8) The depravation of the ancient use of it in the Church of Rome. (9) The publike service of that Church on St. Georges day. (10) Arguments drawne from the Church service, of what validitie. (11) Saint George continually famous in the Church Christian. (12) And among the Turkes.

(1)



Hus have we drawne together the suffrages of such which cyther positively have affirmed, or Historically related any thing, of St. George the Martyr. In which wee finde sufficient prooffe, as of his Country, so of the time, and day, and manner of his death: and that so punctually, so agreeably both to their foreman and themselves, that never any Iurie agreed better on a Verdict. This done, we now addresse our

our selves, to make inquiry of the Church, τὸ, σῦλον καὶ ἐδραῖωμα τῆς ἀληθείας, The pillar and the ground of Truth, as Saint Paul calls it: to learne of her, what she hath practically done in St. Georges honour. For, to the positive affirmations of some men in St. Georges cause, and the historicall relations of some others; if wee can also get the countenance and practise of the Church: wee then may have some good assurance, that no man will hereafter stirre against us. Now in the practise of the Church, we may observe foure wayes or courses, whereby she hath continually endeavoured to keepe alive the memory of the blessed Martyrs: in none of which she hath beene wanting (such is her tender care and respect of him) unto our St. George. The first of these, is the common Martyrologie, or Calendar; in which their Names and Passion, briefly, but unto all eternity, are registred. The second is, by giving them some speciall place in her publicke Liturgies: The third, by recollecting up their Reliques, and laying them with all due honour, in some place fit for them. And last of all, the calling of such Temples by the names of these most blessed Spirits; which she had solemnely erected to Gods speciall service, and Consecrated to his honour. How much the Church hath done in all and every one of these, to keepe the memory of Saint G E O R G E the Martyr, alive and flourishing; wee shall best see by taking of them, every

every one in their severall Order, and speaking of them in particulars.

(2) Beginning with the first, wee finde it on Record in *Tullie*, that in the very first beginnings of the *Roman* State, it was the Office of the chiefe Priest, or *Pontifex Max.* to keepe a Register of all publike occurrences; and to preserve them in some tables openly, that so the people might peruse them. *Ab initio verum Rom. (saith he) usq; ad Publ. Mutium Pont. Max. res omnes singulorum annorum mandabat literis Pontifex Max. efferebatq; in album, proponebatq; tabulam domi, potestas ut esset populo cognoscendi.* Which Office discontinued in the time of *Publ. Mutius*, was afterwards reviv'd by *Iulius Caesar*, in his first *Consulship*, being at that time chiefe *Byshop* of the *Romans*. An institution of especial use & service in that state, as also in others: there being not a greater spurre to vertue and Heroick undertakings, than an assurance that the Fame of our atchievements & well-deserving shall not be buried in the same grave with us, & perish with our bodies. For certainly the care both to live virtuously, and (if occasion so require) to dye nobly, must needs be much augmented in the minds of good and honest men: when once they know, that their performings shall not be folded up in silence; but openly presented to the eyes and cares of all the people. Vpon which grounds, it was the custome of the faithfull in the first times, and specially of those which were for place and power

De Oratore  
lib. 2.

power most eminent amongst them; to commit to publike memory, the sufferings of all them, which had confess'd the faith of *CHRIST* in the midst of tortures; and continued constant in it even unto the death. Not that they thought, to adde thereby unto their glories, who now were glorious in the *Heavens*: but by preserving in continuall remembrance, their infinite indurances, for the truth and testimony of Religion; to make the remnant of Gods people, yet alive, more apt to run that course; and so to runne it, that at the last they might attaine an equall guerdon. Of which kinde of memoriall or publike Register, is the Epistle of the Church of *Smyrna*, extant in the fourth booke of *Eusebius* Historie; that of the *Lugdunenses* and *Viennois* in the fifth; and lastly, that also of *Dionysius* Byshop of *Alexandria*, in the sixth and seaventh of the same Author.

(3) Of this kinde specially (I meane in reference to the first times of Christian Religion) were the two publike *Martyrologies* of the *Greeke* and *Latine* Churches. The first originall of which, not to looke further, and perhaps fare worse; may be referr'd most probably unto *Anterius*, Byshop of *Rome*, about the yeare 238. at what time *Maximinus*, having first kill'd his master *Alex. Severus*; made havocke of the Church of *GOD*. Of him it is recorded, that hee first caused the *Acts* and *Passions* of the blessed *Martyrs* to be diligently sought out, and enroll'd by the

Epist. l. 7. cap.  
29.

the publike *Notaries* in the common Registers of the Church: lest else their memory might be determined with their lives. *Anterus primus statuit (saith Platina) ut res gestæ Martyrum diligenter exquisitæ à notarijs scriberentur: conscriptas recondi in arario Ecclesiæ mandavit; ne unâ cum vita, bene agentium memoria aboleretur.* As for the *Roman Martyrologie* now extant, as wee may well conclude, that it was built upon that ground-work or foundation of *Anterus*: So we can ill affirme for certaine, by whom the whole structure, as we now see it, was raised and perfected. Onely we find in one of *Gregories* Epistles, that then the *Roman* Church had upon register, the names almost of all the *Martyrs*, and a memoriall of their Sufferings; digested as the *Martyrologies* now are, according to their proper dayes: the time onely of their passions, and the place thereof assigned in them; but litle of the circumstance, and manner of their deaths. *Nos penè omnium Martyrum, distinctis per dies singulos passionibus, collecta in uno codice nomina habemus, &c.* Nowtamen eodem volumine, quis qualiter sit passus indicatur; sed tantum dies & locus passionis ponitur. Which booke or register here spoke of, as it hath much resemblance in the forme and substance of it, with the *Roman Martyrologie* now being: so wee may happily resolve, that it is the same; augmented onely in the addition of such Saints, as in the times succeeding have had place, (and some of them unworthily) in the common Calendar.

This

This Martyrologie, thus ancient, as it may be well supposed; upon the Three and twentieth day of *Aprill*, gives us this testimony of our Martyr, viz. *Natalis S. Georgij Martyris, cuius illustre martyrium Ecclesiæ Dei veneratur.* The Passion of *St. George* the Martyr, whose blessed martyrdom is in the Church of *G o d*, in especiall honour. And this briefly and in a word, according to the use and nature of a *Martyrologie*.

(4) I have here readred the *Natalis* in the Text, by the English word of *Passion*: because, as I conceive it, however it be used in other Authors, yet it must so be taken in the construction of the Church; which did not use to solemnize the Birth dayes of the Saints, but the dayes onely of their departure. For they conceived it rightly, that the birth-day of a Christian, was his entrance into Glory by the gate of Death: and that the worldly-minded man reputed that to be the day of his Nativity, by which hee entred into life. And therefore *Origen* hath noted of the Christians of his time, and of the times before him; That they esteemed the day of Birth to be an entrance into anguish and temptation: but celebrated with a solemne Feast, the day wherein their friends and brethren were released from sinne and bondage. *Nunc nos (saith hee) non Nativitatis diem celebramus, cum sit dolorum atq; tentationum introitus: Sed mortis diem celebramus, utpote omnium dolorum depositionem, atq; omnium tentationum effu-*

P

gationem.

Lib. 2. in Lib.

Epist. 174.

*gationem.* Nay in his eighth Homily upon *Leuiticus*, hee affirms for certaine, that never any of the Saints did solemnize their Birth-day with good cheere and festiuals: and not much after, *Soli peccatores super huiusmodi Natiuitate latantur.* That onely wicked men did so observe it: Much also to this purpose that of St. Bernard, in his Epistle to and against the *Canons* of the Church of *Lyon*; who had presumed to introduce into the Church a new festiual, *The Feast of the Conception of the blessed Virgin.* The Church (saith he) hath by a speciall exception, kept as holy, the Birth-day of our Saviour: of whom the Angels did affirme unto the Sheepe-heards, that his Natiuitie was tidings of great Ioy unto all the people. *Ceterorum autem non Natiuitatem sed mortem Sanctorum indicat & pradiat pretiosam.* But for the rest (saith hee) the Church hath taught us, that not the Birth-day of the Saints, but the day rather of their dissolution, is accounted precious. In which no doubt, hee did allude to that of *DAVID*; *Right precious in the sight of the Lord is the death of his Saints.*

In George.

(5). If wee crosse over into *Greece*, and aske what Honours they afford unto *St. GEORGE*, in their publicke registers: wee find the Church there little lesse devoted to him, than it is at *Rome*. For thus *Wicelius* hath observ'd for us; *Veteres Græcos recensere in diaria sub finem Aprilis, Γεωργιον, Σάββαν τε, τὴν τετρατάην:* That the *Greekes*

*Greekes* anciently in their *Diaries* or common *Almanacke*, about the end of *Aprill*, did celebrate the memory of *St. GEORGE*, and *SABAS*, as the *Saints* or *Patrons* of Military men. Which *Saba* (to note it by the way) hath a place also in the *Roman Martyrologie*, on the Fourte and twentieth of *Aprill*: and is there called *Dux* or *militem*, a Captaine or Commander. But not to stand alone upon the credit of *Wicelius*, who hath the *Greeke Martyrologie*, (for so they call it) thus speaking of him; and in the day agreeing with the Church of *Rome*. *Memoria Sancti & Gloriosi & Magni Martyris Georgij in agnomento Tropelophori. Fuit genere Cappadox; passus sub Diocletiano Imper.* Id est, This day is celebrated in memoriall of that most holy, glorious and great Martyr, *George*; surnamed *Tropelophorus*; a *Cappadocian* by his Countrey: who suffered under *Diocletian*. In which we finde two circumstances which adde much unto him and his honour; a surname, and an adjunct. The adjunct is, that hee is here stiled *Magnus Martyr*, the great Martyr: and not here onely, but in divers other passages of *Greeke writers*. For *Metaphrastes* gives this title to the Story of him, *Vita S. Georgij magni Martyris, The History of George the great Martyr*: So also doth *Pasirates*. So also *Genius*, the Suffragan of *Ambrase*, *Gabriel*, Patriarch of *Alexandria*, doth call Saint *GEORGE*'s Church in that Citie, *Ecclesiam S. Georgij magni Martyris*, the Temple of *George*.

BARON. ANNOT.  
in Rom. Mart.

the Great Martyr. But of this *Comus*, more anon, in the next Chapter.

Part 2. Chap. 11.

(6) The surname added in the *Greeke Menologie*, unto Saint *GEORGE*; is, as *Baronius* reads it, *Tropeophorus*: for which hee is by Mr. *Selden*, in his *Titles of Honour*, justly tax'd; it being plaine (saith hee) that it should rather be, *Tropeophorus*. For prooffe of which, he hath produced a testimony out of *Iohn Euchaistes*, who flourish'd in the time of *Constantinus Monomachus* the *Greeke* Emperour, about the yeare 1043. Which *Euchaistes*, being at that time a *Bishop* of the *Greeke* Church, writing unto the Emperour above-named, thus calls *St. George* the Martyr:

Ἀὐτὸν τὸν σύμμαχον καὶ προστᾶτην  
Ὡς τὰ τρόπαια κλῆσιν ἔχον ἔθνη.

The chiefe and President of warre; the same  
Who from an Ensigne doth derive his Name.

In *George*.

And in another place, speaking as to *St. George*; λαμπρὸν τροπαιοφόρον, *Illustrious Standard-bearer*: for so the word *Tropeophorus*, properly doth signifie. This name or adjunct if you will, noted before by *George Wicelius* also, to have beene attributed to Saint *George*, by the later *Grecians*; as well as that of the great Martyr. Et hodie D. *Georgij* celebras apud *Græcos*, præ cæteris perquam  
eximia

eximia est; Appellant autem eum μεγαλομάρτυρα. ὁ τροπαιοφόρος, id est. *Vexillarium*; or *Antient*. In reference to which, no question but hee hath the title of *Antesignanus*, in the *Martyrologie* of *Vsuardus*; and that of *Signifer* in *Monke Robert*; and in *Mich. of Yffels*; of which two last, we shall see more hereafter.

(7) The second way or course, whereby the Church in ancient times endeavoured to preserve alive, the memorie of the blessed Saints and Martyrs; is, as before we said, by giving them some speciall place in her publike *Liturgies*. For since that *CHRIST* hath not beene onely manifested great in himselfe, but great also and glorious in his Saints; the dayes of whose departure are to the Church of *CHRIST*, as are th'inauguration dayes of Kings and Emperours, unto their people: therefore especiall choyce being first had of them, there were some certaine times annually selected, to meditate upon our Saviour glorified in them; together with a forme of praise and prayer, answerable to those times. In both which circumstances, both that of time selected for this service, and of the service destinate unto the time, the Church proceeded with exceeding tenderneffe of care, and soundneffe of advice. That so for every purpose, there might be a time and season: and that the office or devotions of the time, being fitted to it; it might bee opus diei in die suo.

De civitate Dei,  
l. 8, cap. 27.

This was the *Commemoration of the Dead*, in those pious times in use; before that commendable institution became defiled by superstition, and as it were polluted with Idolatry. Of which we have this testimonie of St. AVSTIN: *Honoramus sancte memorias eorum tanquam Sanctorum hominum Dei, qui usq; ad mortem corporum pro veritate certarunt.* Will you the reason of it? It is (saith he) that in the times of such solemnitie, we may both glorifie our GOD which hath given such gifts unto men; and by the annuall reviving of their memories, we may the better be excited unto an imitation of their vertues. For so it followeth in the place, *Vt ea celebritate Deo vero gratias eorum victorijs agamus: & nos ad imitationem talium coronarum, eorum memoria renovatione adhortemur.* So then it seemes the Church proposed unto her selfe, in her publike *Commemorations of the Dead*, two severall ends: one, that GOD might bee praised in his Saints; the other, that the noble and pious actions of the Saints, may bee a patterne unto us, to learne the better how to serve him in *Righteousnesse and Holinesse all the dayes of our lives.* For if the life and death of the Saints is *precious in the sight of God*: how precious should it be accounted in the eyes of all Gods people, that both the one and the other should be carefully remembered; especially upon the day and time most capable of such remembrances? And on the other side, how is it possible that the recitall of their Christian lives & godly deaths, should be so often

four-

founded in the eares of the more loose & dissolute men: and not provoke them at some time or other to cry out with *Balaam, O that I might die the death of the Righteous, and that my end might bee like his!* Just so, the Tropheyes of *Miltiades*, startled such noble resolutions in *Themistocles*: and so did *Alexander* emulate the glories of *Achilles*, recited in the workes of *Homer*. For which cause also, and thereby to indeere the memory of the Saints departed, with and amongst Gods servants: it was the custome of the Church, besides her publike mention of them in her ordinarie *Liturgie*; to suffer *anniversarie panegyrics* to be made in praise of such of them, as had notably deserved it. *Sic & defunctis pramium, & futuris datur exemplum*, as *Minutius* hath it.

(8) Afterwards, when the conceits of men, were raised unto a wonderfull admiration of their vertues; and throughly possess'd with this, how neere a place they held in the opinion and esteeme of Almighty GOD: it was not thought enough to commemorate their graces; unlesse we made some further use of their esteeme with their Creatour, in gracing our petitions. The rather, because the Church had generally, and truely taught, that these celestiall Spirits now with God, did constantly commend unto him, the flourishing estate and safetie of his *Universall Church*: yea and some also of the faithfull in particular, so farre as possibly by revelation from their GOD,

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or

or any other meanes what ever; they might bee made acquainted with their severall wants. Which once conceived, as many times an ill use may be made of a sound doctrine; it was supposed to be a solecisme in the way of pietie, not to commend our prayers and desires unto them. Vntill at last, as there is seldome any *medium inter summa & precipitia*, no stoppe in tumbling downe an Hill before we come unto the bottome: the Saints in Heauen against their wils, and besides their knowledge, became the onely mediators betweene God and man, in point of intercession. And this the proceffe of the *Trent-Councell*, in drawing up the Article of the *Invocation of the Saints*: *Sanctos una cum Christo regnantes orationes suas pro hominibus Deo offerre*; and therefore, *bonum atq; utile esse simpliciter eos invocare, & ob beneficia à Deo impetranda, &c. ad eorum orationes, opem, auxiliumq; confugere*. This said, we may more easily conjecture, what kind of *Commemoration* Saint GEORGE is like to finde, in the *Roman Liturgie*.

(9) Let us looke then upon the *Liturgie* of the Church of *Rome*, and we shall find it very copious in St. GEORGE'S honour: the *Liturgie* of *Rome* as it is now corrected, and purged of almost all those *Legendarie Fables*, which before gave occasion of offence and laughter. And herein certainly we find the Service very solemn; scarce any festivall there celebrated with more variety  
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Sels. 25. cap. 2.

of prayer and divine offices. I will touch onely at some principall passages thereof: taking along with me yet the full course and method. The entrance or *Preparatorie*, this. *Protexisti me Deus à conventu malignantium: Alleluiah. A multitudinis operantium iniquitatem. Alleluiah*. Thou hast defended me O GOD from the Congregation of the evill doers. *Alleluiah*: and from the multitude of them that worke iniquity, &c. Then followes this Prayer. *Deus qui nos B. Georgij Martyris tui & meritis & intercessione latificas, concede propitius, ut qui tua per eum beneficia poscimus, dono tua gratiae consequamur*. O GOD, which by the merits and intercession of St. GEORGE thy blessed Martyr, dost rejoyce our Soules, grant we beseech thee, that those benefits which by him we crave, may by the favour of thy grace bee given unto us, through IESVS CHRIST our Lord. The Epistle taken out in part, out of the second unto Timothy, and the 3. *Chapt.* Where the Apostle telleth him, that he had knowne his doctrine, manner of life, purpose, faith, long suffering, charitie, patience, Persecutions and afflictions, which came unto him at Antioch, at Iconium, at Lystra; out of all which, the LORD delivered him, &c. The Gospell taken out of the 15. *Chapt.* of St. IOHN, *Ego sum vitis vera, I am the true Vine, &c.* The close of all is this, after the whole Masse ended, which they call the *Postcommunion*: *Supplices te rogamus omnipotens Deus, ut quos tuis reficis sacramentis, &c.* Almighty GOD, we humbly beseech thee, that we which  
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are refresh'd by thy holy Sacraments, may by the intercession of thy blessed Martyr *George*, serve thee heereafter in all godly motions, &c. To which the *Liturgie* of the Church of *Rome*, I will here adde a *Collect* of the old *Missall*, (See *Vsum Sarum* :) which piously interpreted, hath nothing in it favouring of Superstition; and is withall more proper to *St. Georges* storie. Viz. *Offerimus tibi Domine solenne sacrificium pro veneranda S. Georgij mart. tui passione, deprecantes clementiam tuam, ut per hac S. S. mysteria antiqui hostis tentatamen te triumphante vincamus, et aterna remunerationis pramium te largiente sequamur.* We offer unto thee O LORD the solemne Sacrifice (of praise and Thankesgiving) for the death and passion of *St. George* thy Martyr; beseeching thy divine clemencie, that by these holy mysteries, we may in thee subdue the manifold temptations of our old enemy the Divell, and be rewarded by thy grace with life eternall. The first of these two Prayers taken out of the *Roman Missall*, I finde also in the *Breviarie*, the *Diurnum*, and the *Officium B. Mariæ Virginis*: so copious is that Church in the memoriall of our Martyr.

(10) I doubt not but it will be here objected, that we are driven to hard shifts, when wee are faine to repaire to *Rome*; from thence to prove *St. Georges* *Saint-ship*. This wee expect to heare of, and are ready to reply, that this is hardly worth objecting. For here we draw no argu-  
ment

ment to prove how lawfully *St. GEORGE* may be invoked; or that his intercession may be used, for the more quicke dispatch of our affaires in the Court of Heaven. Onely wee note from hence, that anciently, and in the purer times of the *Roman Church*; *St. GEORGE* was constantly commemorated, and in his proper course; as a noble Martyr. Vpon which ground, which in it selfe is good and commendable, if they have built, out of their owne *Wood*, and *Hay*, and *Strubble*; a dangerous and erroneous practise not warrantable in the Church: I hope, without offence, it may be lawfull for me, or any else, to make the profitablest use out of their errors; and to verifie the truth and goodnesse of the ancient practise in this case, out of the faultie and erroneous corruption of the present. For I perswade my selfe, that in points onely of Historicall faith, wee may relie in part upon their publike *Liturgies*: and that we may conclude, that surely such a Saint there was, as *GEORGE*, or *MAURICE*, or *SEBASTIAN*, or the rest there honoured; because I finde them in the *Missall*, and the *Breviarie*; no man of this or any age, having as yet inform'd mee, that they have lately beene inserted into the bookes of *Common-Service*. Nay, as in nature, there must be first an habit, before we can admit of any privation: and that in things corrupted, wee must suppose a true and reall being of that thing, thus fallen into corruption: so we may well inferre, upon a view of the corruptions in their *Liturgies*,  
that



that certainly there was some excellent use at first, of such a ceremonie, or such an institution; how ever that the foule corruptions of the present have polluted and defiled it. I would not with me thinks, an argument of more validitie to prove the act of kneeling at the Lords Supper, to be of *good Antiquitie* in the Church of *Christ*: than from the adoration of it (or of the *Hoste* rather as they call it) exacted in their *Rituals*; which is, no doubt, a superstitious, if not idolatrous corruption, of that ancient and reverend use of Kneeling. Nor would I choose a fairer way of disputation, to justify the honourable estate of the *married Clergie*, against the clamours of the *Papists*; than to returne upon them, that in the publike service of the Church of *Rome*, it is reputed commonly, though falsly, for a *SACRAMENT*: which false conceit of theirs, is a corruption onely of the just and pious meaning of the Fathers; who therefore did extoll it in the highest measure, the better to beate downe those Hereticks which had disgraced it. More might be said in affirmation of this manner of proceeding; had I now either place or leisure. At this time only this, that I should more relie in matters meerely Historicall of being, upon the *Liturgie of Rome*, which certainly is not contrived upon no other ground, than lies and Fables: than upon any mans bare word which saith the contrary; or such weake arguments as are not able to conclude the matter controverted. And so farre I dare goe with *Canius*;

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conceive me still in matters of this qualitie: *Nul- las huiusmodi rationes, ab antiqua patrum traditione quam communis ecclesia consuetudo, in divino officio, hymnis, antiphonisq; confirmavit; potuisse me movere.*

Lib. II, cap. 7.

(II) Which being so, and that St. GEORGE had anciently his proper time and place of *Com- memoration*, how ever now that laudable and pious custome bee degenerated: we may affirme more confidently, that he hath beene continually in especiall credit with the Church. In the *Greeke Church* we find him on record in their publike *Calendar*; where they have honoured him with the title of *μεγας μαρτυς*, or the *great Martyr*. *Baronius* tells us, that this Saint is very famous in the Countries of *Galatia*; *In Galatia celebris fuit eiusdem Sancti memoria*: more generally *Wicelius*, *Celebritas D. Georgij apud Græcos præ cæteris perquam eximia est*, that he is honoured more than any of the rest among the *Grecians*. *Ioh. Euchaites* a *Greeke Byshop* hath given an honourable testimony of him: and *Cyrus Theodorus*, (of whose time and qualitie I am yet to seeke) hath plaid the *Epigrammatist*, upon his portraiture cut in white stone; *εἰς τοῖ ἅγιον Γεώργιον ἐν λευκῷ λίθῳ τυπωθέντα*, as the title hath it. Adde hereunto *Hierax*, one of great power in the *Greeke Empire*, upon his reconciliation with *Contaczenus*; gave him in token of his future faith and loy-

Annot. in R.  
Mart. Apr. 23.

L. 3. cap. 91.

Exam Conc.  
Trid. Sess. 25.De Idol. Rom.  
cap. 5. §. 21.

loyaltie, St. G E O R G E his picture : *Imaginem præclari Mart. Christi, Georgij, fidei suæ, sinceræq; erga Imperatorem voluntatis, pignus quoddam dedit.* The thing related by the Emperour *Contacuzenus* himselfe, in his booke of Histories, first published under the name of *Christodulus*. As for the Church of *Rome*, there is no question to bee made of her good affection. Her *Missals*, and her testimony of him in the Martyrologie; expressly say it. Nor need there any more be added, unlesse perhaps it be worth noting, that *Vergerius* Bishop of *Iustynople* in the *Seigneurie* of *Venice*, was called in question for his life : *Eo quod in Concilio Trident. Georgij Legendam sibi non per omnia probari ostenderet*, as *Chemnitius* hath it; because he had declaimed against some passages of the Storie of Saint G E O R G E, in the *Trent Councell*. As for the Churches *Protestant*, wee finde the *Lutheran* Doctors many of them, very favourable; and how wee stand affected to him here in *England*, we shall see hereafter. Which generall agreement of the whole Church, and so many famous parts of it, in the honour of our *Martyr*; may well be used as a reply to Doctor *Reynolds*: who makes this answer to the *Cardinall*, that *George* indeed may be accounted famous in the Church, and his memoriall celebrated; but so as was the memory of *Catiline*, *ab hominibus audacissimis, domesticisq; hostibus*, onely by *Ruffians*, and by common enemies unto the State. If *Bellarmino* meane otherwise,

therwise, in saying *Georgij memoria semper fuit celeberrima*; hee tells him plainly that hee lyeth. But I will not meddle with their quarrells.

(12) To goe a litle further yet, it will bee found upon good search, that not the *Christians* onely have had Saint *George* in speciall honour: But that the rude and barbarous *Turkes*, seeing it seemes, how much hee was esteem'd by them; conceive a like opinion of him: This Master *Selden* testifieth, that the *Mahometans* doe honour him, as we, and that they call him *Chederle*: which name (saith hee) one expresseth by *χέρη ἡλίας*. His Margine points us unto *Contacuzenus*, *Apol. 3.* Which I cannot meet with: and therefore take it upon credit. The rather, because I finde in Master *Sam. Purchas*, out of *Busbequius*, that the *Turkes* ascribe their *Chederle*, to bee the same with St. G E O R G E: and that the *Dervices* (which are a kinde of Turkish Monkes) have a great Temple dedicated to his honour at *Theke 1 bioy*, not farre from *Amasia*, the chiefe Citie of *Capadocia*. And in the *Turkish* Historie wee reade that they have in *Caire* of *Egypt*, a Temple dedicated to Saint *Barbara*, and another to Saint *George*; which amongst those nations are of great Fame. So *Knolles* in the life of *Selimus*. All I finde of him in the rest of *Contacuzenus*, (I meane his

Title of honor,  
2. part: cap. 11.Pilgrimage, lib  
3. cap. 13.


Lib. 4. cap. 14.

his Historie, is, that at his request, the Turkish Sultan did reedifie a ruinous Temple, consecrated to St. George's memorie. *Post hac petiuit legatus vester* (saith the Sultan in his Letter to that Greeke Emperour) *ut quoddam veteris templi ruinofum aedificium vicinum Romanis, S. Georgij, renovaretur: id etiam fecimus.* So great and powerfull is the truth, that it prevaileth even among Turkes and Infidels.

## CHAP. V.

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(1) The honour done unto the Dead in the decent buriall of their bodies. (2) The reliques of the Saints of what esteeme in the Church primitive. (3) The care of Gregorie of Tours to preserve his writings: and what hee testifieth of Saint George's reliques. (4) What mention there is made of them in Aymonius, and others. (5) Churches distinguished anciently by the names of Saints: and for what reason. (6) St. George's Churches in Lydda, and in Ramula; made afterwards a Byshops See. (7) St. George's Church built by Sidonius Archbysshop of Mentz. (8) That mention'd in St. Gregories Epistles. (9) St. Georges Church in Rome; the title of a Cardinall. (10) Churches erected to St. George in Alexandria and elsewhere. (11) Of Faustus Rhegiensis. (12) And the Pseudo-Martyr in Sulpitius. An application of the rule in Lerinenfis unto the businesse now in hand.

(1)  
 His discourse of the bodies of the Dead, leades me directly to the third of those three courses, whereby the Church endeavoured to preserve alive the memory of the Saints and Martyrs: collecting of their Reliques, and laying them with all due honours, in some place

Divin. instit. l.  
5. cap. 12.

place fit and worthy of them. Which pietie of theirs, extended at the first, no further, than to the pious and devout interment of their bodies: the tyranny of those which first made havocke of the Church, extending in those times, no further than to death. So reade we of St. Stephen, the *Protomartyr* of the Church; that being stoned unto death, certaine devout men *carried him*, (or his body rather, which was his *Relique*, all that was left of him) *to the buriall, and made great lamentation*. But in succeeding times; as the Persecutions grew more violent; so also grew the Tyrants more unmercifull, and barbarously cruell: no longer now contented with the simple death of those that suffered; but tearing of their limbs asunder, and scattering abroad their bones, and casting forth their ashes into the winde, that so they might not have the honour of an honest buriall. So witnesseth *Lactantius* of *Diocletian*, under whom St. GEORGE was made a Martyr, *Et non tantum artus hominum dissipat (saith he) sed & ossa ipsa comminuit, & in cineres furit, ne quid esset sepultura locus*. A desperate and raging tyrant, *qui lucem vivis, terram mortuis denegabat*; which neither would allow the benefit of life unto the living, nor buriall to the dead. In these and such like barbarous and cruell times, it was the commendable custome of the *Christians*, to recollect those bones which by the Tyrants had bin so scattered; and to interre them with due honour: that even the *Bones also which were broken might reioyce*; that

that so those precious *Reliques* of their deere Brethren, which were to meet together in a joyfull Resurrection, might not lye scattered, up and downe the fields, a scorn and laughter to the Gentiles.

(2) At length according as the minds and thoughts of men were raised unto an high esteeme and admiration of the *Martyrs*: so did they with a greater zeale frequent their shrines; and set an higher price and estimate upon their *Reliques*. Not carefull onely to afford them all due respects, because of those many myracles which it pleased GOD to worke in and about those places where they were intombed: but in short time, ascribing some divine and secret vertue to them; whereof, Heaven knowes, they were not guiltie. It is recorded that the *Turkes* in the Sacke of *Lyssa*, finding the tombe of *Scanderbeg*, did violently breake it open, and take thence his bones; every one somewhat, more or lesse, as they could divide them: vainely conceiting, that they should never have the worse in any action, as long as any *Relique* of that victorious Soldier was about them. So also that opinion, which the people of those devout and pious times, had first upon good grounds conceiv'd of any of the *Martyrs*; and that respect, which worthily at first, they bare unto their shrines and *Reliques*: degenerated at the last so farre, that they fell also into the same conceit and superstitious folly. Hereupon were the

the monuments and dormitories of the Saints againe opened : their bodies translated, some of them entire, into new *Sepulchres* ; and others dismembred peece by peece, and carried into farre Countries: that Church or Nation being conceived most happy, which had procured any the least bone into their possession, of such especially of the Saints, which were in greatest credit and opinion with the people. So that now the cruelty of the barbarous tyrants in the height of persecution, might seeme to be revived in the dawning of Superstition. Which notwithstanding, there might perchance bee somewhat said in their excuse: as *viz.* that the *Reliques* then by them so zealously affected, were most of them true and reall; not counterfeited by any cheating *Mountebanke*; and therefore worthy of all due respect and reverence. For who so cold in his affection to the Saints, that would not gladly give them honor, even in their dust? So much respect, no question, may be due unto the *Reliques* of the Saints, if truly such; as by Pope *Leo* was afforded to a parcell of the crosse, sent to him by the Byshop of *Hierusalem* : of which he tells that *Prelate* in an answer to him, *Particulam dominica crucis, cum eulogij dilectionis tue veneranter accepi* : That he received it with great reverence and thanks.

Epiſt. 72.

(3) Not to descend more downward, we will looke backe into those former times, and there-

therefore least corrupted; wherein we find first mention of the *Reliques* of St. *GEORGE*. And in the first place we meet with *Gregory of Tours*, who flourished in the next age after Pope *LEO* above-named, and dyed about the yeare 596. A man of speciall quality, a Byshop by his calling; and as he testifieth himselfe, Author of many severall books, and treatises. *Quos libros licet rusticiori stilo scripserim, &c.* Which though he wrote in a more plaine and homely stile, yet he doth earnestly conjure all those, which should succeed him in that charge; *per adventum Domini nostri, &c.* Even by the comming of our Saviour *CHRIST*, and by the dreadfull day of judgment; that neither they suppress them, or cause them to be unperfectly transcribed: *Sed ut omnia vobiscum integra inlibataq; permancant, sicut à nobis relicta sunt*; but that they be preserved as uncorrupted and entire, as they were left by him. Of these bookes, seaven of them did especially concerne the myracles of the Holy *Martyrs*: and in the first thereof, he tells us in the generall, *Multa de Georgio martyre miracula gesta cognovimus*, that he had knowne of many myracles done by Saint *GEORGE*. And in particular, *habentur eius reliquie in vico quadam Cennomannensi, ubi multa plerumq; miracula videntur* : Some of his *Reliques* also are in the Village of *Le Maine*, where oftentimes there were seene many myracles. There is a further passage in that Booke and Chapter, which though I shall relate, yet I will hardly take

H. A. Franc l. 9.  
prope finem,De glor. Mart.  
cap. 101.

upon me to defend it: it is briefly thus. *Huius reliquie cum reliquorum sanctorum à quibusdam ferebatur, &c.* Some certaine men, that carried with them some of St. GEORGE'S Reliques, and of others also of the Saints; came once unto a place in the frontiers of *Lymosin*: where a few Priests, having a litle Chanterie or Oratorie made of boards, did daily powre out their Devotions to the Lord. There, for that night, they begg'd for lodging; and were accordingly made welcome. The morning came, and they prepar'd to goe forward in their jorney; they were not able to remove their Knap-sacks [capsulas,] out of the place wherein they laid them. Loth to depart without their Reliques, it came at last into their minds, that sure it was the will of GOD, they should bestow some of them on their Hosts: which being done, the difficulty was removed, and they proceeded in their jorney. This storie, as before I said, I will not take upon me to defend. Onely I note from hence, that in this *Gregories* time, or before it rather, the Reliques of St. George were in especiall credit: and so by necessary consequence the Saint himselfe exceeding famous.

(4) Not to say any thing here of St. George's head, and of the Temple built of purpose by Pope Zacharie, in honour of it; which we shall speake of presently, in a place more proper: wee finde the Reliques of our Martyr mention'd with great honour,

honour in *Aymonius*. An Author of the middle times, anno 837. not long before the shutting in of the first day of learning, in the Christian Church: one of the Monks of St. GERMAN'S monasterie, in the Suburbs of *Paris*; and publike Notarie thereof, for the time being. Before we come unto his testimonie, we must first take notice, that *Childebert* Sonne of *Clovis*, the first Christian King of *France*, who began his reigne about the yeare 515: did in the later of his time, anno 542. erect a Monasterie neere *Paris*, unto the honour of St. Vincent. This monasterie thus founded, as he endowed it with many Lands, and large immunities: so he enriched it with the Reliques of St. Vincent, and St. GEORGE, and part also of the Holy Crosse; all which he brought with him out of *Spaine*, whither he had before made two famous journeyes. Witnesse whereof the Charter of the Foundation, copied out by *Aymonius*: and is as much of it as concernes our purpose, this which followeth. *Childebertus Rex Francorum, &c. In honorem S. Vincentij Martyris* (this Vincent was converted by St. GEORGE as before is said) *cuius reliquias de Spania apportavimus, cum & sancte crucis, & beatissimi Georgij, &c. quorum reliquie ibi sunt consecrata, &c.* In the same Author also, we have another story of St. Georges arme, given by *Iustinian* the Emperour unto St. GERMAN, then Bishop of *Paris*; as he return'd from his Pilgrimage to *Hierusalem*, by the way of *Constantinople*: *Vnâq; brachium D. Georgij Martyris*

Hist. de gest.  
Franc. l. 2. cap.  
20.

L. 3. cap. 9.

*tyris, pro magno munere contulit*, as mine Author hath it. Which *Relique* was afterwards by Saint GERMAN, bestowed upon the Abbey of Saint *Vincent*; wherein he was interred: and which place then, hath bene call'd St. GERMANS. Thus much I finde recorded of the *Reliques* of our Martyr (not to say any thing of his colours or his banner, preserv'd, as *Schedell* tells us, in *Bamberg* a City of *Germany*; *magna cum solemnitate*, with great Solemnitie: ) and this enough to shew, that even from the beginning, his *Reliques* and himselfe, were alwayes had in speciall honour.

(5) And now at last, we come unto the last of those foure wayes or courses, whereby the Church endeavored to preserve alive the memory of the *Saints* and *Martyrs*: viz. the calling of such Temples by the names of those blessed Spirits, which she had solemnly erected to GODS speciall service, and consecrated to his honour. A custome which she long had practised, even in the very times and heate of Persecution; when, as it was more dangerous unto the Church it selfe, and more displeasing to the tyrants; so was it also more full of honour and respect unto the *Martyr*. Witnesse whereof those many Temples erected in the Empire of *Severus*, *Gordian*, *Philip*, and *Gallienus*; demolished after in the time of *Diocletian*: and recreated by the Decree and Licence of *Maximianus*. Which Temples so erected, were consecrated

Euseb. l. 8. c. 18,  
l. 9. c. 8,

secrated, though in a second place, unto the memory of some or other of the more notable and famous of the *Saints* departed in those fierie times; as may appeare by that which wee have elsewhere cyted out of *Marcellinus*: as viz. how the *Alexandrian* people had cast the ashes of their *Arian* Byshop, *George*, into the Sea, *ne ades illis exstruerentur ut reliquis*, lest else they should be taken by the multitude for holy *Martyrs*; and Temples erected to them, as unto others of that ranke, of which though falsly they conceived him. But in the time of *CONSTANTINE*, we find the practise of it very frequent in the Church: the Emperour himselfe dedicating one of his owne building, ἐπὶ μνήμῃ τῶν ἀποστόλων, unto the blessed memory of the *Apostles*. As for his Mother the most illustrious *Helena*, we find of her erecting, a Temple dedicated to the *Virgin Mary*, in the Towne of *Bethlehem*, another to St. *Iohn* the *Baptist*, in the Mountaines of *Judea*; another to St. *Peter*, on Mount *Sion*. Nor were those blessed spirits the *Apostles* thought worthy onely of these honours; but the rest also of the holy *Martyrs* and *Confessours*: the first of this ranke which I have met with in my reading, being that of *Dionysius* in the Citie of *Alexandria*, whereof he once was *Byshop*, and there at first one of the Auditors of *Origen*. Built, as I doe conceive it, in the time of Persecution, by the *Gentiles*, and burnt as the *Historiā* tells us, in the time & tumults of the *Arians*:

6 A 6

Sozom. lib. 3.  
cap. 5.

Ὁ δὲ λαὸς τὴν ἐπώνυμον Διονύσου τὴν τῆς (viz. Alexandria) ἐπισκοπῆς ἐκκλησίαν ἐνέπηρσαν. Sozomen. Now the reason why it pleased the Church, to give the names of *Saints* and *Martyrs* to their Temples, was not (as our incomparable *Hooker* hath observed rightly) either that they should serve unto the worship of those glorious spirits, or that those blessed spirits now made glorious, should take upon them the protection and patronage of those places: but partly in respect that by the ministerie of those *Saints*, it pleased God there to shew some rare effect of his Power; and partly in regard that by their deathes, which there the *Saints* did suffer for the testimonie of the trueth, the places where they dyed were made more venerable.

(6) In these respects, *St. George* had many Churches built and consecrated, as to Gods service principally; so, as before I said, in a second place unto his memory. The first, (for I will onely touch upon a few of speciall note) the first I say, of those which hitherto I have observed; that in *Diospolis* or *Lydda* in the tribe of *Ephraim*: built by *Iustinian* Emp. who beganne his Empire Anno 527. over, or neere the place of our *Martyrs* sepulcher. *Cuius ecclesiam, quam ad honorem eiusdem Martyris, pius et orthodoxus Princeps Rom. Augustus, illustris memorie D. Iustinianus*

Hist. bell. sac.  
lib. 7. cap. 22.

*nianus multo studio et devotione prompta adificari preceperat &c.* So *Gulielmus Tyrinus* speaking of this our *Martyr*. This Church, was by the *Turkes* demolished, vpon the coming of the armies of the *Westerne Princes*, for the conquest of *Hierusalem*: the Church which now standeth, being built, after, as the natives say, by a King of *England*. The cause which moved the *Turkes* hereto, a feare, least else the timber of it, which was large and massie, might be converted to some engines, for the battery of that Citie: *Timentes, ne trabes ecclesie, quæ multa proceritatis erant, in machinas ad expugnandam urbem vellent convertere.* As that Author hath it. Nor farre from *Lydda* is the little Citie of *Rama*, or *Ramula*, supposed to bee the dwelling of *Ioseph* of *Arimathea*: where our *St. George* was honoured with another temple, defaced by the *Turkes* also. *Cuius ibi ab antiquo fundam. ecclesiam, Turci nonnihil deformaverant,* in the words of *Malmesburie*. Hence I collect, that seeing one of these Churches is called ancient, *ab antiquo*; and that the timber of the other was large and massie: that certainly *St. George* was anciently honoured with a Temple; by the magnificence of which we may coniecture at the fame and credit of the Saint. These Churches were in times succeeding made by *D. Godfrie*, and the *Christians* of the West, a *Bishops* see; both Citie, and the villages adioyning, appointed for his diocesse: *Primitias laborum suorum cum omni devotione egregio Martyri dedicantes*; those Noble prin-

Lib. 4.

Gul. Tyrinus lib.  
7. cap. 22.



ces so consecrating the first fruites of their victories, to our glorious *Martyr*. The first Byshop of them, was a *Norman*, of the Diocesse of *Roan*: his title, Byshop of St. *GEORGE'S*; of which see more in our second Chapter of this second Part; ¶ 4.

The second Church of note, erected in Saint *GEORGE'S* honour, which I have met with hitherto, was founded by *Sidonius*, Archbyshop of *Mentz* in *Germanie*, who flourished in the yeare 556, and after: but whether in the Towne of *Mentz*, or in some other place, I am not certaine. Of this *Venantius Fortunatus* Byshop of *Poytiers*, *Florens doctrina & sanctitate*, (saith the Cardinall,) famous for piety and learning, hath in his *Sacra Carmina* composed this *Epigram*. He liv'd about the yeare 570.

*In Basilicam S. Georgij quam edificavit Sidonius Archiep. Moguntinus.*

*Martyris egregij pollens micat aula Georgij,  
Cuius in hunc mundum spargitur altus honos.  
Corcere, cede, siti, vinclis, fame, frigore, flammis,  
Confessus Christum, duxit ad astra caput.  
Qui virtute potens, Orientis in axe sepultus,  
Ecce sub Occiduo cardine præbet opem.  
Ergo memento preces, & reddere vota, viator;  
Obtinet hic meritis, quod petit alma fides.*

*Condidit*

*Condidit Antistes Sidonius ista decenter:  
Proficiant anima, qua nova Templum, sua.*

Vpon St. *GEORGE'S* Church, built by  
*Sidonius* Archbyshop of *Mentz*.

St. *GEORGE'S* glorious Temple here behold,  
Whose noble Acts through all the world are told.  
Who in so many severall torments tried,  
Confess'd his Faith in *CHRIST*; confessing died.  
Who great in power, though buried in the East;  
Extends his wondrous graces to the West.  
Therefore pay here thy vowes, who ere thou bee;  
Where such a Saint is neare, to joyne with thee.  
This goodly Temple did *Sidonius* build:  
Vnto his Soule may it due comforts yeild.

(8) One Temple yet there is, ancienter, as I conceive, than any of the three yet mention'd; founded by whom, I cannot tell, nor in what place: but specified by Pope *Gregorie* the first, in an Epistle to *Maurinianus* then an *Abbat*; with great care, and in these particulars. The superscription of it, *Gregorius Mauriniano Abbati*; the subject of it, *De Ecclesia S. Georgij restauranda*, touching the reparation of St. *George's* Church: the Letter, this as followeth. *Quia Ecclesiam S. Georgij positam in loco qui Ad Sedem dicitur, minorem quam oportet diligentiam habere cognovimus: utile esse prospeximus, quoniam Monasterium tuum eidem Ecclesia noscitur esse coniunctum, eius tibi curam commit-*

Epist. lib. 9.  
cap. 68.

*committere: hortantes ut & sollicitudinem illic congruam studeas adhiberi, et Psalmodia officium solenniter exhiberi fasias. Et quia Ecclesiam istam reparatione certum est indigere, volumus ut quicquid illuc accedere potuerit, ipse accipere, atq; in eius reparationem, ut prouideas, debeas erogare.* St. GEORGE'S "Church, situate *Ad sedem*, not being lookt unto, "with that diligence, which belongs unto it; & since "it is so neere your unto Monasterie: we thinke "it good to commit the care thereof unto you: "Requesting that you would bestow your utmost diligence upon it: and have a care the "*Psalmodie*, or daily prayers, be solemnly performed. And since we have bene credibly informed, that it is out of reparation; it is our "pleasure, that you gather up the profits of it, "and lay them out upon the worke, so farre as "you thinke it fit. So farre the letter. As for the writer of it; not to say any thing of his exceeding industrie and learning, whereby hee gained unto himselfe, the attribute of *Magnus*: he died about the yeare 604. before which time, the Temple of St. GEORGE was now growne old and ruinous; quite out of reparation. Which being so, considering what durable Materials, Churches are commonly composed of; and in what strong and lasting forme compacted: I am almost perswaded, that the Church here mentioned, was built immediately upon the death and dissolution of our *Martyr*.

(9) From

(9) From Gregory, we will descend on one of his successors in the Chaire of Rome, by name Pope Zacharie; who entred on that Dignity, Anno 742. the founder of St. George's Church in *Velo Aurea*; or as some others call it, in *Velabro*; a part of Rome. The chiefe occasion of the building, was our *Martyrs* head: which precious *Relique* was given unto him by the *Venetians*; and by him here inshrined in a Church built onely for that purpose. *Idem quoq; (viz. Zacharias) Basilicam B. Georgij in Velabro condidit; eoq; loci caput ipsius Sancti collocavit*: So *Platina* affirme's it. I know indeed, that the later editions of that Author, reade it *B. Gregorij*; but questionlesse they are mis-printed. For in an old edition of this booke, at *Colen*, anno 1529. & afterwards in that of *Louvaine*, corrected by *Oniphurius*, anno 1572. it is *B. Georgij*, as before we read it. *Herm. Schedell* addes that besides the Church there was also built a Monasterie; and that it did continue in great honour, even unto his times. *Huius inelyti Martyris caput, cum postmodum Venetijs delatum fuisset; in eius honorem Monasterium et Ecclesia erecta fuit, quod nunc usq; maxima veneratione perseverat.* A Church, it seemes of great name and credit: such which of long hath bene a title, of some *Roman Cardinall*. For in the life of *Alexander 6.* we have there mention of one *Raphael* Cardinall of St. George's, *Camerarius S. Ecclesia, High Chamberlaine of the State Ecclesiasticke.* And in the 5. Tome of the *Bibl. S. Patrum*, we have a tract *de Iubileo*, written by

*Chronica Chron.  
Acta. 6. Pag.  
240.*

*Platina.*

by *James* then Cardinall of St. GEORGES : *Iacobi S. Georgij ad velum aureum Diaconi Cardinalis, de Iubilco, liber unus*, as the title tells us. Which *James* was nephew to Pope *Boniface* the eighth, by him advanced unto that office, in his first call of Cardinals; anno 1295. So *de la Bigne*, the first Collectour of those Volumes, out of an ancient Manuscript of *Alphonso Chicarelli*.

(10) Hitherto our enquire hath beene made, in *Asia*, and in *Europe* onely; we will now crosse over into *Africke*: that so it may appeare, that every part of the knowne world (I meane knowne anciently) hath in it some memoriall of our *Saint* and *Martyr*. In this, we will content our selves with *Alexandria*, the *Queene of Cities and Metropolis of Africa*, as *Sir George Sandys* calls her: where we shall find an ancient Temple dedicated to St. GEORGE. For thus the Letter of *Iob. Comus*, the *Suffragan of Amba Gabriel, Patriarch of Alexandria*, directed to Pope *Clement 8.* and dated on the 28. of December, anno 1593. *Tres Alexandria sunt Ecclesia Catholica: una nomine principis Angelorum S. Michaelis; secunda S. Marci Evangeliste, ac tertia nomine Martyris magni S. Georgij, extra urbem, ad littus maris salis: et omnes istae Ecclesiae indigent edificatione, vestitu et impensis pauperum et egenorum.* "There are (saith he) three Christian Churches in *Alexandria*, *St. Michaels* the Archangell, *St. Markes* the Evangelist; and thirdly, that of *St. George* the great *Martyr*, without the City,

"City, and neere unto the Sea; all which doe stand in need of reparation, ornaments, and money for the entertainment of the poore. I know that Mr. *Sam. Purchas* doth account this Letter, and the whole businesse handled by *Baronius* in his *Corollarie*, ad *Tom. 6.* where this Letter is; to be forged, and counterfeit: as having in it, a submission of this *Patriarke* and the Church of *Egypt*, to the See of *Rome*; whereas indeed there was no such matter. But somewhat surely there was in it, which might occasion such an Embassie to *Rome*; and some dependance of the Christians of this Country upon the Pope: "It being noted by *G. Sandys*, that multitudes of late have beene drawne to receive the Popish Religion, especially in *Cairo*, (the Seate of the *Alexandrian Patriarke* of the *Copties*, or native Christians of that Country) by the industry of *Friers*; having had the *Roman Liturgie* sent them from *Rome*, together with the Bible, in the *Arabicke* language. As for the thing it selfe, it is affirmed by Mr. *Phurchas*, that there are three Christian Churches in *Alexandria*; which is inough to confirme our purpose. Other Churches there also are, dedicated to *St. George* of good antiquitie, though of lesse note; as viz. that of *Caire* in *Egypt*; that of *Beddi* in the realme of *Ethiopia*; and lastly, that in *Constantinople*, built by *Iustinian* the Emperour: καὶ ἵερὸν Γεωργίου τοῦ Μάρτυρος ἐν Βυζαντίῳ ἐδείκται. As *Procopius* hath it. What

R

Churches

Pilgrimage. 1.  
6. cap. 5. §. 5.

Rel. of his jom.  
lib. 2. pag. 110.

De edif. Iust.  
lib. 1. orat. 3.

Churches have beene consecrated to his memorie, with us, in *England*; wee shall see hereafter.

(11) If any thing may be objected, against ought that we have spoken in this present Chapter, and the last; it is in likelihood, the case of *Faustus Rhegiensis*, and the *Pseudo-Martyr* in *Sulpitius Severus*: both which were held for *Martyrs*, although the one of them was a *Theife*, and the other an *Hereticke*. Of *Faustus Rhegiensis*, who in the opinion of the ancient Church, was reckoned for a *Semi-Pelagian*, it is affirmed by Doctor *Abbotts*, afterwards Lord Byshop of *Salisburie*, that he had place in the *French Martyrologies*, a Festivall allotted to him on the 17. of *January*, and a Temple dedicated to him by the people of his owne City. Immo et in *Martyrologio Gallicano inter Sanctos numeratum; eeq; nomine, ab Ecclesia Rhegiensi, erecta nominis eius titulo insignita Basilica; et die festo, Jan. 17. honoratum, &c.* It may be hence objected, that all which we have spoken hitherto, is of little value: those honors having beene communicated even to *Hereticke*s; such as *St. George* is said to be by Doctor *Reynolds*. To this we answer, first, that this was onely a particular Act, of the nationall Church of *France*: their *Faustus* never being received generally, as *St. George* was, in the *Church-Catholique*. And therefore it is said by my said Lord of *Salisburie*, that these honours were accumulated on him,

*De veritat. & grat. Ch. l. c. 1.*

*spectante*

*spectante orbe Christiano, tacente Rom. Ecclesia, contradicente nemine*: not by the approbation of the Church in generall; but onely a connivence at it, in regard of those of *France*. Secondly, that *Faustus*, though accounted for an *Hereticke* abroad, might yet be otherwise an honest and religious man, and so reputed in his owne Citie, where afterwards hee had his Temple: For I have scene it somewhere cyted out of *Chrysostome*, *παρά γὰρ αἱρετικοῖς πολλάκις ἐστὶ καλὸν εἶναι εὐρεῖν*, that even an *Hereticke* may have a very faire and commendable conversation. And last of all, that *Faustus* was not such an *Hereticke*, that his memoriall should be blasted for it in all generations. Not such an *Hereticque*, as aimed at the foundation of the Faith, as did the *Arian*; nor such as overthrew the vertue of Gods grace, as did *Pelagius*. Onely he is accused, that undertaking to confute the writings of *Pelagius*, he did not runne a course quite contrary to the other; but in some tollerable manner, and in some points of lesse consequence; did seeme to trench upon his tenets.

(12) As for the *Pseudo-Martyr* in *Sulp. Severus*, he is by Dr. *Boys*, brought in, to prove against the *Papists*, how much they have abused themselves & all the Church, in *Canonizing those for Saints, who could be no better thā divels*. And in the next words, *the Papists adore others who were neither Saints in Heaven, nor men on earth, as St. Christopher, Saint*

R. 2

*George,*

Second sonday  
in Lent.

George, &c. The cases here are Parallell: but sure it were a taske too weighty, either for him, or any other, to prove this *Pseudo-Martyr* to have beene *Canonized a Saint*; or that hee was reputed one in the opinion of the Church. All which *Salpitiu* doth report is this; Not farre from *Tours*, whereof *St. Martin* then was Byshop, there was a litle Oratorie much frequented by some simple people, upon opinion that some holy *Martyr* had beene there buried. Saint *Martin* who suspected presently that there was some Imposture in it, repaires unto the Chappell: and calling upon GOD to manifest the truth, a certaine shape passed by them, who confessed that he was once a Theife, but by the simple people reckoned as a Martyr; there being nothing in his life or death, to merit that opinion. *Ille autem nomen edidit, de crimine confitetur, latronem se fuisse, ob scelera percussus; vulgi errore celebratum, sibi nihil cum Martyribus commune esse, cum illos gloria, se poena retineret.* This is the whole: and then a few poore simple people must bee reputed for the Church in generall; or else this inference is nothing to the purpose.

(13) There is a rule in *Lerinenfis*, that that is to be counted true in the Church Catholicke, which hath beene so beleevd by all sorts of men, in all times, and in all places. *In Ecclesia Catholica istud magnopere curandum est, ut teneamus id,*

Sulpit. Severi  
in vita S. Mar-  
tini, lib. 1.

Advers. hæz.  
cap. 2.

*id, quod ab omnibus, quod semper, quod ubiq, creditum est.* Vnles we can apply this rule unto the business now in hand; it is not our desire, that any man should thinke *St. GEORGE* to be a Martyr. And first, if we consult the testimonies of all sorts of men; we find *St. George* to bee thus reckoned, both by *Turkes* and *Christians*: by the West Churches, & the Easterne, by the *Papist* & the *Protestant*: by Princes, Prelates, and their people; by writers ancient, and by moderne. If we expect the generall consent herein of all the times and ages since his death and Martyrdome: we have already made it plaine by way of a Chronologie, that there hath beene no age, no not that *Seculum infelix*, as it is call'd by *Bellarmino*; in which wee have not plentifull assurance of our cause. And for the close of all, looke into all parts of the world, and tell me which of all the three, hath not afforded honour to him, as an holy Martyr. His name commemorated in the Martyrologies of *Rome*, and *Greece*; his Reliques revered in *Spaine*, *Constantinople*, *France* and *Germany*: Temples erected to his honour, in *Rome*, *Constantinople*, *Ramula*, *Diospolis*, *Alexandria*, *Caire*, and *Aethiopia*, and in other places; by Prelates, Popes, and Emperours. Temples in *Asia*, *Europe*, and in *Africa*. And in the principall Cities also of the East, and West, and Southerne parts of the whole world. Then certainly we may affirme of our *St. George*, as the Historian did of *Pompey*; *Quot partes terrarum sum, tot fecit monumenta victoria sua.* So then,

Advers. hæz.  
cap. 3.

Datercul. l. 1.

De Idol. Rom.  
l. 1. c. 5. §. 22.

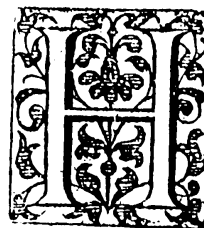
the storie of St. *George*, and the opinion of his being Martyr, having beene entertained by all sorts of men, in all the ages of the Church, and all the quarters of the world: we may maintaine, according to the rul of *Urinensis*, that therefore it is to be counted true, without more disputing. The one affirmed by Doctor *Reynolds*, *Georgius, quem Orientalis & Occidentalis ecclesia pro martyre colit*, and in another place, *universalem ecclesiam, hoc est, Orientalem & Occidentalem. Georgium pro Martyre coluisse*. out of which one so granted, we will without demanding leave, conclude the other.

CHAP. VI.

## CHAP. VI.

- (1) *St. George how he became to bee accounted the chiefe Saint of Soldiers.* (2) *St. George when first esteemed a chiefe Patron of Christianitie.* (3) *The expedition of the Westerne Princes, to the Holy Land.* (4) *The storie of the succours brought unto their Armie by St. George.* (5) *His second apparition to them as the Leaguer of Hierusalem,* (6) *The Probabilitie of the former miracle, disputed.* (7) *An essay of the famous battaile of Antiochia, by way of Poeme.*

(1)



hitherto have we spoken of Saint *GEORGE*, according as hee is esteemed and honoured as a Saint, in the generall opinion of the Christian world; and of the publike honours done unto him, in the Church of *GOD*, the ground and pillar of truth, as the Apostle calls it. Our method now doth leade us on, to marshall in those honours, which have beene also done unto him, by the Kings and Princes of the earth: that so unto the testimony and suffrage of the Church, we may adde also the full authority and power of the civill *Magistrate*. But since the honours done by them unto Saint

R 4

*George,*

George, consider him, some of them as a Saint in generall; some, as a principall Patron of the affaires of *Christendome*; and others, as the *tutelarie Saint* or *Guardian* of militarie men: wee must in brieft declare the reason, why he was made the *tutelarie Saint* of Soldiers; & at what time he first began to be accounted, so principall a Patron of *Christianitie*; before we can descend unto particulars. And first, if we demand how our Saint *George* became to bee accounted the chiefe Saint of Soldiers: we answer, that he was himselfe a Soldier of chiefe ranke and qualitie, and therefore in the superstitious times before us, conceiv'd to be most worthy to countenance that calling. For which cause also, it pleased the Church of *Rome*, who then did what she list'd, to joyne with him in commission, although perhaps not with equall power, St. *Maurice*, and St. *Sebastian*. So witnesseth *Baronius* out of the *Roman Ceremoniall De divinis officijs; Romanam ipsam Ecclesiam ad expugnandos fidei hostes, hos precipue martyres invocare consuevisse, Mauritium, Sebastianum, & Georgium*. Which *Maurice* and *Sebastian* also, were both of them Soldiers of the same time with our St. *George*; and both of eminent place in their severall Armies: *Mavritius* being one of the Chieftaines of the *Theban Legion*, slaughtered by *Maximinianus*, in his expedition towards *Brittaine*; *Sebastian*, a Commander of the first ranke, [ *Princeps primæ cohortis* ] under *Diocletian*. This was the

Annot. in Rom  
Mart. 23, Apr.

Rom. Martyr.  
Sept. 22, &  
Jan. 30.

the reason why they were first selected, to take upon them the defence of militarie men: Saint *George*, as chiefe upon the earth in birth, and honours; so also generally reckoned by *the men of Warre*, to bee of greater power, than eyther of the other, and therefore most devoutly prayed to. Hence is it, that the Poet *Mantuan* calls him the *Mars* of *Christians*: *Mars* being at the first some notable swash-buckler himselfe; and afterwards the *God* of Soldiers, in the opinion of the *Gentiles*.

*Vt Martem Latij, sic nos, te Dive Georgi,  
Nunc colimus.*

As *Rome* did *Mars*; so wee  
St. *George*, doe honour thee.

And in another place.

*Inclute bellorum rector, quem nostra Inventus  
Pro Mavorte colit.*

Thou famous *President* of Wars,  
Whom we adore instead of *Mars*.

(2) Nor was St. *George* only reckoned as a chiefe Saint of soldiers; but after, and before, the *English* tooke him to themselves, esteemed a principall patron of the affaire of *Christendome*. For, as before I noted, the *Christians* used to call upon him (being  
so

so lessened by their superstitious teachers) as an advocate of victory: and did implore his helpe, *ad expugnandos fidei hostes*, in all their Warres against the enemies of our religion; as they did also pray unto St. *Maurice*, and St. *Sebastian*, though not so generally. Hence is it that St. *Marke*, St. *James*, St. *Davis*, St. *Andrew*, and the rest, being once chosen the Protectors of particular States and Countries, were never importuned to take upon them the tuition and defence of any others. It may be, they were fastned unto those employments, as once the *Tyrians* chained the *statua* of *Hercules*, their especiall *Guardian*, to their Altars: for feare he might be wonne to take part against them, and give succour to their enemies. But of St. *George*, we finde not any such sufficient bond, by which he is obliged either unto particular places, or designs: as one whom they thought good to leave at large, that so hee might the better succour the afflicted parts of Christendome. For which cause, howsoever in the latter dayes hee was conceived, to be a speciall fautor of the *English*: yet have the *Georgians*, and the *Genoese*, alwayes esteem'd him as their Patron; and by the *German* Emperours, he hath beene made Protector also of their military orders, of which more hereafter. How, and on what occasion, he came to have the generall patronage of Christianitie conferred upon him; at the least as I conceive it, I am next to shew: first making roome for that which

v. Chapt. 7.

which followes, by a short, but necessarie digression.

(3) After the yeare 600. the affaires of *Christendome* began in all places to decline: the *Western* parts beginning to be over-spread by superstition; the *Easterne* made a prey unto the *Saracens*, who in their conquests laboured what they could to advance the sect of *Mahomet*. By this meanes, as they enlarged their Empire; so did they also propagate the infinite impieties of that *Impostour*: whose irreligion had the fortune, not onely to be entertained by those poore wretches, whom the *Saracens* had conquered; but also to inveigle them, by whom they were subdued. For when the *Turkes*, under the conduct of *Tangrolipix*, had made themselves masters of the *Persian* Empire; then in possession of the *Saracens*: they tooke upon them presently the Law of that seducer, as if *Mahometanisme* had bene annexed inseparably unto the *Diademe*. Proud of this victory, and litle able to containe their active spirits in an obedient Peace at home; they were employed in severall Armies, and to severall purposes: one of them, under *Cutlu-Moses*, who turned his forces on the *Christian* Empire; the other under *Ducat* and *Melech*, two kinsmen of the *Persian* Sultan, who bent their strength against the *Saracens* of *Syria* and *Damascus*. In this designe, the issue proved so answerable to their hopes, that quickly they became possessed of almost all *Armenia*, *Media*,



*Media*, and the *Lesser Asia*, inhabited in most parts of them then by *Christians*: as of all *Syria*, the *Holy Land*, and therein of *Hierusalem*. So that in all the *East*, the Gospel of our Saviour was eyther utterly extinguished; or his name celebrated onely in obscure and private places. Religion being in this state, the *Christian* Princes of the West most of them then in peace and amitie with one another, joyntly and joyfully resolve upon the freeing of the miserable *East*, from thralldome. Perswaded thereunto, piously, by a Reverend Hermit, whose name was *Peter*; who had beene witnessse of those miseries which the *Christians* there endured: and cunningly by *Urban*, of that name the second, Pope of *Rome*; who by employing such & so many Princes in those remote Countries, fore-saw a way to bring the *Roman* Prelates to their so-much-expected greatness. The Princes of most note which put themselves into the action, were *Robert* Duke of *Normandie*, brother to *Will. Rufus* King of *England*; *Hugh*, brother to the King of *France*; *Godfrey* of *Bouillon*, Duke of *Lorraine*, with his two brethren *Baldwin*, and *Eustace*; *Tancred*, and *Boemond*, two noble *Normans* of the Kingdome of *Naples*: and he which for his spirit and magnanimity, might have beene reckoned with the first; *Ademar* Byshop of *La Puyen Velay*, a litle territorie neere unto *Auvergne* in *France*, the Popes Legate. The Armie which attended them, amounted to no lesse than 30000. fighting men; the  
time

time of this their expedition, *an. 1096.* or thereabouts: their fortune so succesful, that they expell'd the *Turks* out of all *Asia* the lesse; compelling them into the Easterne parts of their dominions. Having no enemy at their backs, they passed the streights of *Taurus*: & entering into *Syria* which they quickly mastered; they sate them downe at last, before the famous City of *Antiochia*. A place of chiefe importance for the assurance of their new conquests; and therefore very much desired.

(4.) This famous City after a long and painefull seige, was at last rendred to them: and the defence thereof, together with a large and spacious territorie, committed to Prince *Boemond*. But as they rested here for the refreshing of their troopes extremely weakned in that tedious and lingring Leaguer; they were themselves besieged by an huge multitude of enemies: who though they came too late to raise the seige; were yet perswaded, that they came time enough to redeeme the Towne. This seige they kept so streight, that they within, not looking to bee so invested, became in short space utterly disheartned: their store of corne, consumed; their horses dying every day for want of fodder; themselves continually diminished, and forespent, by want and sicknesse. No other meanes of safety left, they are resolv'd to put it all upon the fortune of a *Battle*: which battle had they lost, there had beene then an end of all their undertakings. But out they must; a few weak men,  
against

De Chr. princip.  
billo &c. lib. 7.

against a multitude of able Soldiers, well horsed, and full of lusty spirits. Suppose the battailes joyn'd, and we will tell the rest out of *Robertus Monachus*, a *Benedictine* of the *Monasterie* of *Rhemes*, who flourished in the yeare 1120. and wrote the story of this warre. *Dum sic certatur* (saith hee) *& tam longi certaminis prolixitas nostros fatigabat, nec numerus hostium videretur decrescere; Albatrum militum innumerabilis exercitus visus est de montibus descendere, quorum Signifer & duces esse dicuntur, Georgius, Mauritius, Demetrius: quos ut primum vidit Podiensis Episcopus, exclamavit magna voce, dicens, O milites, ecce vobis venit auxilium quod promisit Deus, &c.* "Our Soldiers being wearied with the long continuance of the battaile, and seeing that the number of enemies decreased not, began to faint: when suddainly an infinite number of heavenly Soldiers all in white; descended from the Mountaines; the leaders of them being St. George, St. Maurice, and St. Demetrius. Which when the Bishop of *La Puy* (and not of *Podie* as it is commonly translated) first beheld, he cryed aloud unto his troopes, "These are (saith he) the succours, which in the name of God, I promised to you. The issue of the miracle was this, that presently the enemies did turne their backs, and lost the field: there being slain upon the place, and in the chase, 100000. horse, besides foot innumerable; and in their trenches, such infinite store of victuals and munition, that served not onely to refresh the wearied

ried Christians, but to confound the enemy. This memorable Feild is generally reported to bee fought upon Saint Peters eve, Anno 1098.

(5) If this may be believed, this were enough, for ever to entitle St. GEORGE unto the generall patronage of *Christianitie*: and yet there is one testimony yet to come. A testimony which I meet with, in *Jacobus de Voragine*; whom though I dare not trust too farre, on his owne word; yet I dare give some leave unto him, to report others. The evidence is this. *Legitur in Historia Antiochena, quod cum Christiani pergerent ad obsidendum Hierusalem, quidam Iuvenis speciosissimus apparuit sacerdoti cuidam, qui S. Georgium ducem Christi se esse dicens, monuit ut eius reliquias secum in Hierusalem deportarent, & ipse cum ijs esset. Cum autem Hierusalem obsedissent, & Saracenis resistentibus per scalas ascendere non auderent; B. Georgius armis albis indutus, et cruce rubra insignitus apparuit, innuens ut post se securi ascenderent, et civitatem obtinerent. Qui ex hoc animati, civitatem ceperunt, et Saracenos occidere.* "We reade (saith he) in the *Chronicles of Antioch*, that as the Christian army march'd unto *Hierusalem*, a beautifull young man appeared unto a certaine Priest, saying that he was *George*, one of the Captaines of *Christ Iesus*; and telling him withall, that if they tooke along his *Reliques* with them, they should not doubt of his assistance. After, when now they had besieged the Towne, and that none of them durst

Hist. Lombard  
in Georgio.

"durst attempt to scale the wals; St. George arm'd  
 "all in white, and a redd crosse upon his breast,  
 "appear'd unto them: bidding them lay aside all  
 "feare, and follow him; which doing they pos-  
 "sesse the towne, and put the foe unto the sword.  
 "Thus the old *Legendarie*: But whether hee re-  
 port the passage, as he found it; or whether any  
 such relation be at all, in the *Chronicles* of *Antio-  
 chia*: I am not able to determine. Likely it is,  
 that this may be the same with the former storie,  
 a little altered in the telling.

(6) To returne therefore backe againe unto  
*Robertus*, or *Rupertus*, as some call him; and to his  
 storie of the succours brought vnto the Christian  
 armie by St. George: I dare not take upon me the  
 defence either of him, or his relation. *William* of  
*Tyre*, a learned man, and a good historian, who  
 liv'd about the yeere 1180. and wrote at large  
 the storie of the holy warres; in the description  
 of this battaile, tell's us no such matter. Onely  
 we find, that at the ioyning of the armies, it plea-  
 sed the Lord' to raine a sweete and gracious dewe  
 upon the Christians: by which, their horses, and  
 themselves, were very much refreshed. Yet not  
 to cast it off for altogether as a *Monkish* fable; wee  
 may discourse upon the possibility thereof, with  
 diverse arguments. As first, that *Tyrius* in his si-  
 lence, is not to be alleaged against anothers *affir-  
 mavit*: and that, though silent in the present, he  
 doth in other places make good mention of that  
 miracu-

miraculous assistance, which G o d sometime<sup>s</sup>  
 vouchsafed the *Christians* in this warre. Particu-  
 larly, that when they lay before the Towne of  
*Antioch*, and sent some Troopes abroad for for-  
 rage; 700. of them put an huge multitude of the  
 enemies unto the sword: their handfull seeming to  
 the foe, to be a large and gallant Army. *Factum  
 est divinitus* (saith he) *ut nostri qui vix essent sep-  
 tinginta, infinita millia viderentur*. He tells us al-  
 so, that Prince *Godfrey* and the rest, erected *Lydda*  
 famous for St. GEORGE's Tombe, unto the dig-  
 nity of an *Episcopall See*; *Primitias laborum suo-  
 rum, cum omni devotione, egregio martyri dedican-  
 tes*, so consecrating with all due devotion the first  
 fruites of their labours to that glorious Martyr.  
 Which pious act of theirs, might have perhaps  
 some reference to that assistance which before he  
 brought them: as also might their calling of the  
 Tower of the two Sisters, in the City of *Antiochia*,  
 by the name of St. GEORGE's Tower; mentioned  
 in the *Turkish* History. *William* of *Malmesburie*,  
 who lived about the same time with *Ro. Monachus*,  
 and I perswade my selfe had never seene his Story  
 of the *Holy Warres*, but learnt it rather from  
 some, who had commanded in that service; re-  
 lateth also the same passage. For speaking of  
 that slaughter, which beyond hope the *Christian*  
 Army made of those that fought against them;  
 he goes thus forwards. *Persuadebantq; sibi vide-  
 re antiquos martyres, qui olim milites fuissent, quiq;  
 mortis pretio parassent vitæ premia; Georgium dico &  
 Deme*

Lib. 5. cap. 2.

Lib. 7. cap. 22.

De gest. Angl.  
Reg. 1. 4.

*Demetrium* (this *Demetrius* was *Proconsul* under *Maximinian*, by whom at last hee was made a Martyr) *vexillis levatis à partibus montanis accurrere: Iacula, in hostes; in se, auxilium vibrantes.* They verily beleev'd (saith he) that they be-  
 "held those ancient Martyrs, which had once  
 "beene Soldiers, and were now possess'd of glo-  
 "ry, *George viz. and Demetrius*, to hasten from  
 "the Mountaines with displayed ensignes: ca-  
 "sting their darts against the enimie, and succou-  
 "ring the *Christians*. Nor doth he onely tell the  
 story, but doth justifie the truth of it; and  
 proove the possibilitie. *Nec diffitendum est assu-*  
*isse martyres Christianis, sicut quondam angelos Mac-*  
*chabeis, simili duntaxat causa pugnantis.* For  
 why (saith he) might not God send his Saints to  
 assist the *Christians*, as once he sent his Angell to  
 assist the *Macchabees*; both fighting in the same  
 quarrell: Doubtlesse the arme of God is never  
 shortned; nor is his love unto the *Christians*, and  
 his care of them, lesse than it was to them of *Ieru-*  
*salem*. That God which by an Angell destroyed  
 that infinite Host of 100085. men, which besieged  
*Hierusalem*; and by a noyse of Horse and  
 Chariots in the Ayre, did raise another: might  
 not he also doe as much in the defence of those,  
 which fought against the enemies of their Rede-  
 mer? This might I say be urged, to prove the  
 probabilitie of that storie related in *Robertus*; if  
 any would assume unto himselfe the office of a  
 Proctour in it: which I will not. Let it suffice,  
 that

that on this ground, the *Christian* world beeing in  
 those times throughly possessed with the truth of  
 it, *St. GEORGE* became to be accounted a chiefe  
*Patron* of the affaires of *Christendome*: which was  
 the matter to be proved.

(7) If any shall conceive these stories of the  
 apparitions of Saint *GEORGE*, rather to be  
 Poeticall, than Historicall; I will not much con-  
 tend with him. What may be thought, touching  
 the apparition of the Saints departed, we shall see  
 hereafter. But for the present, though I deter-  
 mine not, that it is simply Poeticall; yet cer-  
 tainly I dare resolve it to be such, as may be  
 made the ground of an excellent Poeme: if a-  
 ny darling of the *Muses* would vouchsafe to  
 undertake it; *Cui mens diviniore atq; os Magna*  
*locuturum.* For my part, rather to leade the  
 way to others; than out of any hope to prove  
 happy in this kind my selfe; I will make bold  
 to venture on it, by way of tryall, and essay:  
*Tanquam si placet hic impetus, tametsi nondum*  
*recepit ultimam manum;* as hee in *PETRO-*  
*NIUS.*

The battailes ready were to ioine, when loe  
 Lord Godfrey eager to assaile the foe,  
 Chieres up his men. My valiant host, said he,  
 Which have thus long beene wed to victorie;  
 Be not this day divorc'd. Maintaine your right  
 Got in so faire a love, by this dayes fight.

A day which if we win, we may secur'd  
 From further Rivalls, rest our selves assur'd.  
 Nor shall the haughtie Persian ever dare  
 To court her favours, or hereafter care  
 How to disturbe us more : instructed right  
 That we prevaile, as often as we fight.  
 These forces overthrowne, and what are they  
 Poore heartlesse men, borne onely to obey ;  
 Mustred in haste, never before in field,  
 And brought of purpose, not to fight, but yeild :  
 These overthrowne ; the way will open bee,  
 As well for us to win ; as them to flee.  
 Nothing to stop our march, till we set downe  
 With all our troopes, before the Holy Towne :  
 And then, how poore their forts, how weak their powers,  
 To hinder, that the conquest be not ours.  
 Hierusalem, the beauty of the East,  
 More than all earthly habitations, blest,  
 In thy dread Lord : how happy shall we bee  
 When in thy glorious freedome we shall see,  
 Where our Redeemer preach'd, and where he died ;  
 Where last he sapt, and where his cause was tried.  
 Or see the garden where he was betrai'd,  
 Or view the place in which the Lord was laid.  
 Where we may see the Tropheies of our God ;  
 And kisse the sacred pavements, where he trod.  
 Thrice happy soules are we, whom he hath chose  
 To free those honour'd places from his foes :  
 From them, which with unhallowed hands have made,  
 A gaine of godlinesse ; his tomb, a trade :

And

And cyther force the pious soule away,  
 Or sell him his devotions, make him pay.  
 This is the cause, Christs cause ; for which from farre  
 We tooke the Crosse, and undertooke the warre.  
 He leades us on, and he desires no more  
 But we would doe as we have done before :  
 That we would conquer still ; which never yet  
 Knew what it was to flie, or to submit.  
 Advance then, be as forward to subdue  
 His foes, for him ; as he to die for you.  
 This said, the holy armie kneeling downe,  
 With hands reard up ; besought the Lord to crowne  
 The action with successe, to shew his might  
 In them, whose greatest strength was will to fight.  
 When streight a precious dew falls from above,  
 A timely signe of Gods regardfull love ;  
 Vpon the Host : which ready was before  
 To faint for drought, and now had moisture store.

Refresh't with this, they cry amaine ; why thus  
 Doe we permit these dogs to barke at us ?  
 Why stand we still ? Why make we not our way  
 Vpon the bellies of our foes, say they ?  
 And saying so, as if anew inspired  
 With heavenly vigour, never to be tyred  
 In length of fight, upon their foes they run :  
 Each man an armie, in himselfe. Begun  
 Is now the deadly mixture : brest to brest,  
 The armies meet ; and crest oppos'd to crest.  
 As when two Rammes encounter on the downes,  
 Both fierce, and ielous both ; their horned crownes

S 3.

They

They rudely mingle, and full fraught with ire,  
 Each strives to make the other to retire:  
 So they, thus met, and iustling face to face,  
 Each seekes to force the other from his place.  
 Oh who can tell the horror of that day;  
 The groines, the deaths, the flights, the disaray,  
 Of either part: each, in their turnes, oppress;  
 Both reforc'd, when they expected lest.  
 The Christians angry, that they now should find  
 Resistance; which did elsewhere, like the wind,  
 Sweepe all before them: stomach'd it the more,  
 And prest upon them harder, than before.  
 See how Duke Robert, with his English bands  
 Even in the front of his Battallion stands:  
 Grasping a sword well tryed in many a iarre,  
 And layes about him like the God of Warre.  
 More dearthes he gives than stroakes; and yet his blowes  
 Fall thicke, like stormes of haile, upon his foes.  
 How happy had he beene, if fighting thus,  
 He had there died; and not return'd to us.  
 See yonder, where Lord Godfrey roaves about  
 In plates of seaven-fold steele, well arm'd throughout.  
 The soule of all the Campe; dispersing aide  
 To all whose hearts were faint, or thoughts dismaid.  
 What should I speake of noble Tancred's deeds;  
 Of Eustace, Baldwin: or who borsh exceeds,  
 Of warlike Bohemund; well knowne in feild,  
 And skill'd in all things, but to flie, and yeild.  
 Or what of Ademare, whose onely words  
 (His words were prayers) did more, than they with  
 (swords.  
 These

These raging thus, and every where the Plaine  
 Cover'd with blood, and heapes of Pagans slaine:  
 Behold a fresh supply of Turkes, unseene  
 Vntouch'd as yet; come fiercely rushing in.  
 And as a Reaper in a field well-growne,  
 Doth with his hooke; so they with swords, cut downe  
 All those which durst withstand: and so restore  
 The furie of the day, even spent before.  
 By this, the Christians weary waxt, and gan  
 Full of despaire to breake their ranks: each man  
 Shifting to save himselfe; not thinking so  
 To make the whole a prey unto the foe.  
 Nor could their noble Leaders make them stay  
 The hazard of the Warre.  
 Which spied, the Pagans made a hideous sound,  
 And cried, downe with the, down unto the ground.  
 The day is ours: let us pursue the chase,  
 And spare no more the noble, than the base.  
 There is a place, but farre above the skie,  
 A place beyond all place; which mortall eye  
 Never yet saw. A Citty all of gold,  
 The walles of stones most precious to behold.  
 The gates of pearle, each gate an entire masse:  
 The streetes of Crystall, and transparant glasse.  
 Where neither Sunne nor Moone doth shine: yet light  
 Perpetuall there, a day without a night.  
 Which, durst I be so bold, I might well call  
 The Court of GOD, the King of Heavens White-hall.  
 There doth the Iudge of all the world, possesse  
 His glorious throne in endlesse happinesse.

*His Saints and Angels, all, with one accord  
 Chaunting the praises of their living Lord.  
 Which, with eternall peace and comforts blest,  
 Know but one toy; yet are of all possess'd.  
 And standing all before his presence, bee  
 Equall in grace, though differing in degree.  
 Here, all his Court about him, leaning on  
 His dreadfull Scepter in an higher throne  
 Than all the rest: darknes his secret place,  
 And watry Cloudes hiding his glorious face;  
 He spake unto them thus. And as he spake  
 He made th'earth tremble, & the mountains quake:  
 His nostrills smoakt; and thundering in his ire,  
 Came from his mouth, haile-stones and coales of  
 See how (quoth he) the faithlesse folke begin (fire.  
 T'advance their heads, as if they meant to win  
 The day, in sight of heaven: and would not know,  
 That we, above, dispose of things below.  
 But sooner shall the Sunne forgoe his light,  
 And burie all the world in endlesse night:  
 Sooner the beauties of the earth shall wither,  
 And Parchment-like the Spheres rowl'd up together:  
 Than I will faile my people, or permit  
 Their foes to spoile them, till they me forget:  
 Till they forget that God, who loves them best,  
 And wallow in those sinnes, I so detest.  
 This I have said, and if I say the word  
 It is for ever said: I am the Lord.  
 Goe then, prepare your selves, all you that were  
 Soldiers beneath, and now are sainted here:*

Goe

*Goe succour your allies; that they may say  
 You can as well fight when they need, as pray.  
 My word, you know, would bring them all to ground:  
 Or by mine Angels, I could soone confound  
 Them, and their pride at once; were they farre more  
 Than starres in heaven, or sands upon the shore.  
 But this my pleasure is, this my decree:  
 Yours be the service, mine the honour bee.*

*This said, the heavenly armies lowe inclin'd  
 At their Creatours feet: and those assign'd  
 To this imployment, swiftly posted thence:  
 The Saints chiefe vertue is obedience.  
 Behind they quickly left the Crystalline;  
 And the eight Sphere, where the fix'd starres do shine:  
 The severall orbes, in which the Planets move;  
 And in unequal courses, equall prove.  
 The Heavens thus past, and spreading all abroad,  
 Upon the wings of the swift windes they rode:  
 And gliding through the yeilding ayre; did light  
 Upon a Mountaine neere unto the fight.  
 There they dispos'd their ranks. Mauritius lead  
 The Theban Legion, all at once made dead;  
 Of which, himselfe the chiefe: Demetrius, those  
 Who to great office, and preferment rose.  
 The rest, of common qualitie, by lot  
 Fell to Sebastian; who refus'd them not.  
 But yet the Chiefe, with supream power possess'd,  
 Was wanting; he that should command the rest:  
 Till by the common suffrage of them all,  
 They chose St. George to be their Generall.*

St.

St. George, in feates of Warre exactly tried:  
 Who liv'd a Soldier, and a Martyr died.  
 A blessed Saint, that lost, and suffered more;  
 Than almost all the rest that went before.  
 Things ordered thus, the Heavenly Soldiers flie,  
 Swifter than thought upon the Enemy.  
 And brandishing their flaming swords, make way  
 For the damn'd soules, to leave their walles of clay.  
 So fast they fell, that wearied Charon roar'd  
 For helpe, to waft them o're the Stygian foord.  
 And Pluto fear'd, their numbers were so great,  
 They came to dispossesse him of his seate.  
 In which distrust he rung the Larum-bell;  
 Never before afraid to lose his Hell.  
 Amaz'd the Perlians stood, to see their men  
 Fall downe in heapes, there where no eye could ken  
 An enemy at hand: for well they knew  
 The Christians either fled, or backwards drew.  
 As Niobe, a fruitfull mother late,  
 When she beheld her sonnes untimely fate; (twang,  
 And viewed their wounds, and heard the bow strings  
 Yet could not see from whence the mischief came:  
 Stiffe with amazement, stood astonisht; and  
 Doth, still a marble, in that posture stand:  
 So they confounded stood; except, that none  
 So happy was, as to be made a stone.  
 Their ranks are broke, their Chieftaines slaughtered  
 But how, or by what hand they could not see. (hee;  
 Meane while th' Almighty from above the skye,  
 Vpon the Earth bent downe his gracious eye:

And

And saw his sacred troopes, now ready bent  
 To execute their Sovereigne Lords intent.  
 Which seene, he Michael call'd. Michael, said hee  
 Thou know'st how I committed unto thee  
 The safety of my flocke; next under him,  
 Who with his precious blond did it redeeme.  
 How I elected thee, this stile to have,  
 The Angell Guardian of the Church: and gave  
 Thee, power above the rest, my Lambs to keepe,  
 And cast the Dragon downe into the deepe.  
 Goe thou unto the Christian Host; take thence  
 That cloud of flesh, with which their mortall sence  
 Is darkened and obscur'd; that so they may  
 Behold the glorious wonders of this day:  
 And for a space, the light of Heaven sustaine;  
 And see my Saints, and view my armies, plaine.  
 At his Creatours feet, with reverence due  
 The Angell bowed: and swift as lightning flew  
 To doe the businesse by his Lord assign'd;  
 Spreading his golden feathers to the Wind,  
 Approaching neere the host, he straigh't fulfill'd  
 His Makers pleasure: as the Lord had will'd,  
 He did away the cloudes which dimm'd their sight,  
 And let them see the heavenly armies fight  
 In their defence: and his dispatch so done,  
 He fix'd his wings, and stood a looker on.  
 By this, the almost vanquish'd Christians heard  
 A tumult in the adverse host: yet fear'd  
 To turne againe, or learne what it might meane,  
 Vntill the dreadfull noise grew more extreame.

At



At last they made a stand, and fac'd about,  
 And saw the Pagan armie all in rout:  
 Their troopes dispers'd, their colours fall to ground,  
 And with dead bulks the fields all cover'd round.  
 And first they thought some former strife renew'd  
 Had made their hands with their own bloud embrew'd.  
 Or that they saw the Christian troopes recoyle,  
 And thought them lost, and quarrell'd for the spoyle.  
 Thus they, for how could mortall man suppose,  
 That God had arm'd his Saints, against his foes!  
 When suddainly, their fancies thus perplex't;  
 Appears a Comment which explain'd the Text:  
 Their eyes, but how they knew not, opened were;  
 Their sight before obscur'd, was now growne cleere:  
 So cleere and piercing, that they durst abide  
 To brave the Sunne in his full height of pride;  
 And saw, at noone, the starres where fixt they be,  
 As if their eyes had brighter beames, than he.  
 Lifting their pious heads up to the skie,  
 As men amaz'd to see the orbes so nie;  
 They straight espied, what least they thought to finde,  
 The glorious Angell hovering in the Wind.  
 And not farre off, the Saints, those blessed sprights,  
 (Ah how could sinfull man deserve such sights!)  
 Raging with bloudied swords, in their defence;  
 All arm'd in white, the robe of innocence.  
 As the Disciples full of care and dread;  
 In their Lords death, themselves as good as dead:  
 When they beheld him entred in the place,  
 Where they all stood; and viewed his sacred face,

And

And heard his voyce, (never was voyce so sweet)  
 Warbling this note, Behold my hands and feet;  
 Belcev'd not yet, their joyes were so extream,  
 But thought it was a vision, or a dreame:  
 So stood the Christian Troopes; and did not know,  
 Whether the things they saw, were true, or no.  
 At last, thus Ademarc. Behold (he said)  
 The host of Heaven assembled in our aid;  
 Legions of Saints, by their Creatours will  
 Sent downe to helpe us from his Holy Hill:  
 Avenging us upon our foes, this day;  
 As once the starres fought against Sisera.  
 See how St. George, the Captaine of the rest,  
 Never in such a charge before, so blest;  
 See how he leades them on: how in one hand  
 With wondrous strength he shakes his flaming brand,  
 And in the other, valiantly doth weild,  
 The colours of the Saints; a silver Feild  
 Charg'd with a bloudy Crosse; and this the Word,  
 The deare remembrance of our dying Lord.  
 See how the Heavenly Legions following close  
 Upon their Leader, execute their foes.  
 What slaughter they have made upon the Plaine,  
 How many millions of the foes are slaine:  
 But see, blest Soldiers see, the Sainis have wonne  
 A glorious day; and backe to heaven are gone.  
 They lookt, and saw all true as he had sed,  
 The Saints departed, and the Pagans fled;  
 And would have plyed the chase, but Ademarc,  
 Told them the time was fitter farre for prayer.

Se


*So downe upon the ground themselves they flung,  
And made a Temple, of the field; and sung  
Te deum to their God, upon the place:  
Sing Soldiers, sing; sing Soldiers, sing apace.  
For since the Angels caroll'd, credit mee;  
Never had men more cause to sing, than yee.*

## CHAP. VII.

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(1) *The honour done by Kings, to others; of what reckoning. (2) Arguments used by the Jewes, in the defence of their Temple of Hierusalem. (3) Of Monasteries dedicated to St. George: (4) St. George's Canons: a Religious order. (5) St. George by what Kings honoured anciently, as the chiefe Saint of Soldierie. (6) The military Order of St. George, in Austria. (7) The German or Dutch Order, call'd Sanct Georgen Schilts. (8) St. George's banke in Genoa. (9) And his band in Italie. (10) The Georgians why so called: and of the honour, done by them, to our Martyr. (11) A view of severall places denominated of St. George. (12) A recollection of the Arguments before used, in the present businesse.*

(1)

 He ground thus layed, we now proceed unto those publike honours, which have beene done unto our Martyr, by the Kings and Princes of the earth: of which, some of them, as before I said, reflect upon him, onely as a Saint in generall; some, as the principall Saint or Guardian of the military men; and others, as an especial Patron of the affaires of *Christendome*.  
With

With these, we shall upon occasion, intermingle such honours also, as have beene afforded to him, by some few *Patriarches* and *Prelates*, *Princes Ecclesiasticall*, chiefe Rulers of their severall Churches. Which we shall doe the rather, that so the pious actions of the King and civill Magistrate, may be abetted by the faire example of the *Prelates*: and the devout performances of the *Prelates*, may be defended by the power and countenance, of their Sovereigne Princes. A matter questionlesse of chiefe importance to the business now in hand: the Sovereigne Prince, as hee alone is the originall of *Civill honour*, and *Politick nobilitie*; so also not a little to be regarded, in his demeanor towards those above, whom he may honour, though he cannot make them honourable. We take it kindly, when those of lower qualitie, give us that worship and respect that is due unto us: but if we find an extraordinary regard at the hands of those to whom the Lord hath made us subject; we then conceive our selves, to be upon the very top and pinnacle, of all worldly happinesse. It was a greater honour unto *Ioseph*, that *Pharaoh* tooke a ring from his owne hand, and put it upon *Iosephs*, arrayed him in vestures of fine linnen, and put a gold chaine about his necke; than if the whole, united suffrages of the Common people had decreed, to crie before him, bow the knee. More also did it adde to the esteeme of *Daniel* that the great *Emperour* of the East, gave

Gen 41. v. 42.

v. 43.

Dan. 4, 8.

gave him the name of *Belteshazzar*, according to the name of one of his especiall *Gods*: Than if that all his Subjects had studied to adorne him with the most glorious attributes, that possibly the wit of man could have invented. For if according unto *Aristotels* affirmation, Honour is rather seated in those, which give it, than in them that doe receive it; (*Τιμὴ δὲ δοκεῖ ἐν τοῖς πρώτοις μάλλον εἶναι, ἢ ἐν τοῖς τιμωμένοις*;) Then certainly by how much greater and more excellent, the party is, who doth respect or honour us; by so much more may wee conceive, that wee are honoured and respected.

For which cause, when King *Ahasuerus*, proposed this question unto *Haman*, *What shall bee done unto the man whom the King delighteth to honour*: That proud and haughty Favorite conceiv'd it rightly, that possibly a greater favour could not bee done unto a Subject; and thereupon concluded in his owne heart, thus; *To whom should the King delight to doe honour, more than to my selfe*, so highly raised and settled in his good opinion. A false Conclusion, though the premises were true; I meane the *Major*, or the *Proposition*, as they call it. Popular spirits, are carried commonly about with popular reports; and, like a focke of silly sheepe, are prone to take that way, which any

T better

Dan. 4, 8.

Heb. 1.1.0.5.

Heb. ch. 6. v. 6.

better than themselves, have layd before them. But Kings haue Kingly mindes, and use not to relie upon uncertaine rumours: more likely to deny respects, where they may bee challeng'd; than to conferre them upon those, that have not truly merited.

(2) How much the honour done by Kings, ought to bee valued; wee may perceiue in that which is related by Iosephus, touching the Temple of *Hierusalem*. Those of *Samaria*, and some *Schismatickes* of *Iewrie* with them, had built themselves a Temple on Mount *Garizim*: which Temple they contended, before *Ptolomie Philometor* King of *Egypt*, to bee more ancient and more orthodoxe, than that so celebrated by the *Iewes*. A question hereupon arising; *Andronicus*, a learned and religious *Iew*, tooke on him the defence of the true Temple, as *Advocate* for those of *Judab*: against *Sabbaus*, and *Theodosius*, Proctors for the *Samaritanes*. The day of hearing come, and *Ptolomie* in presence, *Andronicus* had licence graunted by his *Adversaries*; first, to proceed unto his proofes: themselves not yet resolved, so it appear'd, what might bee sayd in their owne quarrell. Hee did so, and hee prooved his cause by three sorts of Arguments; first, from the letter of the Law, then from the constant and continuall succession of the high Priests: and lastly, That the Kings of *Asia* had

Antiqu. Iud.  
l. 13. c. 7.

had vouchsafed to Honour it with many costly presents, and rich offerings. Τῷ δὲ Σαββαίῳ καὶ Θεοδοσίῳ συγχωρησάντων τῷ Ἀνδρονίκῳ πρῶτον ποιεῖσθαι τὰς λόγους. ἤρξατο τῶν ἀποδείξεων ἐκ τῆς νόμου, καὶ τῶν διαδοχῶν πῶς ἀρχιερέων, &c. Καὶ ὅτι πάντες οἱ τῆς Ἀσίας βασιλεῖς τὸ ἱερόν ἐτίμησαν ἀναθήμασι καὶ λαμπροτάταις δωρεαῖς. So farre the Storie. The application of it, this. Wee have already verified the Cause of our St. *GEORGE*, although not from the letter of the Law it selfe; yet from the practise of the Church, which is the fairest *Commentarie* that was ever made upon that letter: and wee have proved it, from the succession of so many severall Authors, most of them Priests, and other publicke Monuments of antiquitie; which since his time, the severall ages of the Church successively have given us. It now remayneth, that wee make mention of those Honours, which have beene done unto him, by the Princes of the most parts of *Christendome*: That so there may bee nothing wanting, by which Saint *George* may bee restored unto his Honour, and his Historie asserted. The issue of the former businesse was this, that those of Counsell for the *Schismatickes* and *Samaritans*, had nothing to reply: and so the sentence was pronounced in favour of the *Iewes*. Our method is the same, our evidence as faire, our

Orat. pro M.  
Marcello.

proofes as pregnant : and therefore wee presume of equall favour, in the judgement. *Namque æquum reor* (as Tullie hath it) *ut qui in eadem causa fuerunt, in eadem etiam essent fortuna.*

(3) And first, not to say any thing of that which hath beene sayd already, or shall be sayd hereafter, touching those Churches, which by severall Kings and Princes have beene erected to his Honour : Wee will begin with those particulars, of this last ranke of proofes, which come most neare it; and which reflect upon him onely as a Saint. Of this kinde are those many *Monasteries*, and Houses of religious persons, which have beene founded partly to his Honour, and dedicated by his Name. The first of which, that built by *Hildericus* King of *Lorraine*, or *Austrasia*, Anno 660. founded *Ad desertæ loca montis Vosagi*, the mountainous parts of the Province of *Alsatia*: and dedicated to the blessed Virgin, the two Apostles *Saint Peter*, and *Saint Paul*, and to *Saint George*. *Fundavit ibi* (sayth the learned and judicious *Munster*) *Hildericus Rex Austrasia, Anno 660. monasterium & Abbatiam ordinis S. Benedicti, in honorem gloriosæ virginis Mariæ, & Apostolorum Petri & Pauli, atq; S. Georgij.* Yet notwithstanding, that such and so many blessed spirits were joyned with him in the dedication; it seemeth that the greatest honour

Cosmograph. l. 3.

honour of it, was conferred upon *St. GEORGE*: the whole adioyning Countrey being call'd *St. George's valley*. *Vnde et locus ille atq; vallis, vocatus est vallis S. Georgij*, as that Author hath it. Wee reade also in the same *Munster* of two other Monasteries of that Order, entituled by his name, and both in *Germanie*; but the time of the Foundation not specified: one of them built by the *Lord of Degernow*; the other, by one *WILLIAM*, the *Abbat* of some other Convent of the same Order. The second Monasterie which wee meete with, dedicated unto *Saint GEORGE*, is that in *Venice*, erected (as *HOSPINI-AN* tells us) by *TRIBUNUS MEVIUS*, once *Duke* of that State and Cittie, Anno 975. In which *HOSPINI-AN* also, and the same Booke of his, wee finde *Saint GEORGE'S Abbey*, an house of *Benedictine Monkes*, founded about the yeare 996. by the most excellent Princeesse, *HEDINGE*, *Duchesse* of *Bavaria*: Anno 1005, *ab Henrico secundo Steinam translatus &c.* Which after, in the yeare 1005. was by the Emperour *Henry* of that name the second, translated from those unpeopled Mountaines where before it was; and settled in *Steinberg*, a Towne of *Suevia*. Another of *Saint George's Abbeyes*, we reade of also in the same Authour; founded at *Ausbourg* a principall Cittie of those parts of *Germanie*, by  
T 3  
Walter

Lib. 3. P. 589.

De orig. Mon.  
l. 5. cap. 25.

Walter, Byshop of that City, anno 1142.

(4) Nor did the fruitfull devotion of those times, employ it selfe onely in consecrating houses of *Religious persons* by his name, and to his memory: but sometimes the *Religious folke* themselves were dedicated to his name, and wore his livery. Of this kind were St. GEORGE'S *Canons*, an order of new *Regulars*, founded at *Venice*: called by the *Cardinall* in his *Chronologie*, *Ordo S. Georgij de Alga*; by *Pol. Virgil*, *Canonici D. Georgij in Alga*. The founder of them, *Laurentius Iustinianus*, a *Venesian* by birth, and the first *Patriarch* of that City: famous for long time, *doctrina, sanctitate, & miraculis*, for learning, sanctitie, and miracles. Borne in the yeare, 1381. and at the first a *Canon Regular*, as they use to call them, in opposition to those *Canons* which had forgot their name, and became *Secular*. Anno 1426. made Byshop of *Venice*: and after by Pope *Nicholas* the fifth, created, as before I said, the first *Patriarch* of that Citie, anno 1450. in which great dignity, hee continued five yeares longer, and than dyed. By *Bellarmino*, the institution of this order, is referred *ad annum* 1410. when hee was yet a private man: no lesse than sixtene yeares before his consecration. *Pol. Virgil* acquaints us with the founder of these new *Regulars*, in which the *Cardinall* is silent; but tells us nothing of the time: and addes withall, that their habit is of blew or watchet. *Canonici D.*

*Bellarmin. in  
Script. Eccl.*

*Idem Chrono-  
logia.*

*De Invent. re-  
rum, lib. 7. c. 3.*

*D. Georgij in Alga* (saith he) *Venctijs à Lauren-  
tio Iustiniano instituti, cœruleo utuntur habitu.* Ho-  
spinian mentioneth two latter broodes, of the same  
name and order: of which the one, *candidus pla-  
nè est*, is distinguished by their white habit; the  
other, *Extra monasterium atrii coloris chlamydem as-  
sumit*, is apparelled all in blacke. They are obli-  
ged to no profession. Their Order, I meane that  
founded by *Iustinian*, was ratified by *John* the 22<sup>th</sup>.  
or as *Balaus*, by *Gregory* the 12<sup>th</sup>.

(5) In the next place, we are to looke upon  
the honours done unto our *Martyr*, as supersti-  
tiously conceiv'd to be the Patron of the military  
men: the *fighting Saint*, as Mr. *Purchas*, though  
little reverently, calls him. *Reges enim in milita-  
ri conflictu S. Georgium invocare solitos, &c.* For  
that the greatest Princes used to call upon Saint  
GEORGE in the day of *Battle*; *Baronius* labors  
to make good by two examples; the one of *Cuni-  
bert*, a King of *Lombardie*; the other, of *Nicephorus*, an  
Emperour of *Constantinople*. Whether these instan-  
ces doe prove sufficiently, the matter to be veri-  
fied; wee shall best see by looking on them:  
though I must needs say, that in the first, there  
is small hope of finding much to the purpose.  
*PAVLUS DIACONUS*, who liv'd about the yeare  
774. *principall Secretarie of State* to *DESIDE-  
RIUS* King of the *Lombards*; reports it of  
King *CUNIBERT*, one of the Kings of that  
Nation: that in a place, where hee had for-  
merly vanquished the *Alahis*, a barbarous  
people,

*Hispin. de orig.  
Monach. l. 6. c.  
47.*

*Pilgrimage, l.  
3. cap. 12.*

*Hist. Longob.  
lib. 6. cap. 17.*

people, hee built a *Monasterie* to the honour of Saint *GEORGE*. *In campo Coronata, ubi bellum contra Alahis gessit, in honorem B. Georgij Monasterium construxit*, sayth the Author. Where by the way it is to be observed, That in the late Edition of this Author by *Gruterus*, wee reade not *Georgij*, but *Gregorij*; (which also is the error of the new editions of *PLATINA*, as before I noted :) but yet hee tells us in his *Annotations*, that the old Bookes reade it *Georgij*; himselfe, none of Saint *GEORGE*'S friends, it seemes, not willing so to have it longer. Which brings into my minde, that memorable saying of old *TIMON*. Who being asked by *Aratus*, how hee might get the workes of *Homer* in the best Edition: returned this answer, That hee must make enquire after the most ancient Copies, and not for those which were last corrected. *Τὸν δὲ ἐπεὶ* (sayth *Diogenes Laertius*,) *ἐι τοῖς ἀρχαίοις ἀπιγράφοις ἐτεύχων, καὶ μὴ τοῖς ἥδη διορθωμένοις*. Whether this passage of this *Longobardian* King, may be sufficient prooffe for this, that hee did call upon Saint *George* in the day of Battaille, is next to be examined. For my part, I beleeve it cannot: though the particular circumstance of the place where, might unto one which were contentious so to have it, administer an argument of possibilitie. My reason

reason is, because this *CUNIBERT* beganne his raigne over the *Lombards*, Anno 698. And I perswade my selfe, that in those early dayes, this superstitious invocation of Saint *GEORGE*, as a chiefe *Advocate of Victorie*, was not in fashion. Let it suffice, that though it proove not throughly what *BARONIVS* did intend: yet, is prooffe sufficient, that Saint *GEORGE* was specially honoured among the *Lombards*, as a Saint of more than common note; which is as much as I endeavour to make from it.

In the next instance of *NICEPHORVS*, surnamed *PHOCAS*, Emperour of *Constantinople*; the prooffe, as I conceive it, is faire and pregnant: delivered thus, by *GEORGIVS CEDRENS*, who flourished in and about the yeare One thousand and seventie, in his *Compendium Historiarum*.

*NICEPHORUS PHOCAS*, (hee beganne his raigne, in the yeare Nine hundred sixtie three,) had entred in a Warre against the *Rossi*, a *Scythian* or *Sarmatian* people bordering on his Empire: with whom encountering upon Saint *GEORGE*'S day, hee gave them a memorable Overthrow. And then it followeth; *Ο δὲ βασιλεὺς τὰ ἐπινίκια θύσας τῷ καλλινίκῳ μάρτυρι Γεωργίῳ (ἣν γὰρ κατὰ τὴν αὐτῆς μνήμην σύρραξας τοῖς πολεμοῖσι.) τῇ ἐπίσει, &c. Id est, The Emperour having payed his vowes unto the most victo.*

Edit. Gr. Lat.  
pag. 556.

victorious *Martyr*, St. G E O R G E, upon whose Festivall he had discomfited his enemies; went the next morning with his Army, unto *Dorostulum*. The greeke Phrase, τὰ ἐπινίκια δοῦν, used in the Author; is found often in *Demosthenes*, and other Writers of those more elegant times, of the *Greeke* language: with whom it signifieth, *sacra facere ob partam victoriam*, to sacrifice unto those Gods after the victorie, whose favour they implored before it. I have here rendred it, the payment of his Vowes, more proper to the use and meaning of the word, in the Christian Church: the meaning of the whole passage beeing this, that he had vowed some speciall honour to St. George, τῷ καλλίνικῳ μάρτυρι, as hee there calls him, in case he should obtaine the victory: which afterwards according to the honour of his vow, he did religiously performe.

(6) In our last sort of evidence, which is next to follow; we must reflect upon St. George, as a chiefe *Patron* of the affaires of *Christendome*: though even in some of these, wee may consider him, as a chiefe *Patron* also of the men of Warre. Of this kinde was that military Order of Saint George in *Austria*, first instituted by *Radulphus Habsburgensis*, Emperour of *Germany*, and first Duke of *Austria* of this family; for the defence of *Hungary*, *Styria*, and *Carinthia*. The Author *des Estates du Monde* thus hath it. *Radolphe de Habsburg* (he began his Empire anno 1273) pour de-

Edit. Paris,  
pag. 1464.

fendre *La Hongrie*, *la Syrie*, (he meanes *Styria*) et *la Carinthie*, contre les armes de *Turcs*, institua l'ordre de St. Georges, &c. He also tells us, that he gave unto the Master of it, a Towne of *Carinthia*, well built and situate, for his ordinarie Seate: together with the *Toparchie* of *Chranichberge*, *Trautmandorfe*, *Scharfeneich*, and *St. Patoville*; for the revenue and maintenance of the Order. As also how he permitted the fellowes of it, *La croix rouge de St. George*, dans les armoiries des leurs maisons; to beare St. George's crosse in their owne Armes, the Armes belonging to their houses. In most of this we may beleeve him: but where he tells us that this institution was intended contre les armes de *Turcs*, against the forces of the *Turke*, in this we must be bold to tell him, that he is deceived. For in these times the *Turkish* Kingdome was suppress'd and ruined by the *Tartars*: nor had they ever any footing in the Continent of *Europe*, untill the yeare 1358. when under the conduct of *Solyman* the Sonne of *Orchanes*, they surprised *Callipolis* in *Thrace*.

(7) In imitation of this Order, *FREDERICK* the third, Emperour of the *Germans*, and Duke of *Austria*, instituted the Order of *Saint Georgen Schilts*: if at the least, as *BERNARD* of *Luxembourg* conceives, it were not rather a restitution of the former Order then decayed. Of which thus *Stumpsius* in his historie of the *Switzers*,  
anno

Lib. 13. c. 21.



anno 1448, *Cæsar Fredericus communem fecit in Suevia pacem, omnium Ordinum confederatione, quæ vocabatur St. Georgen Schilts. Nam omnes qui in ea comprehendebantur debebant gestare clypeum S. Georgij, modo ex Nobilitate essent.* "The Emperour *Fredericke* (saith he) anno 1448 established a "firme Peace and League in *Schwaben* by a confederacie of all the States together. Which Order, had the name of *Sanct Georgen Schilts*; because it was permitted unto such as were comprehended in it, to beare an *Escutcheon of Saint George* in their owne armes, (so I conceive it;) "if they were nobly descended. Fortie yeares after, a new League and Confederacie was set on foote under the old name, but for ten yeares onely; at the request of *MAXIMILIAN*, sonne to the former *Frederick*, and afterwards his successor in the *German Empire*: the most potent of the Princes and Imperiall Cities, being contained in it. Anno 1488, (saith *MARTIN CRISIUS*) *Suevi impulsu Maximiliani ob tuendam mutuam pacem & quietem, fœdus quoddam Nortberga ineunt inter se decennale, fœdus dictum Clypei Georgiana societatis: in quo fœdere potentissimi quique Principes, non modo civitates Imperij fuerunt.* So hee.

(8) We must now crosse the *Alpes*, and make over into *Italie*: where we shall finde *St. GEORGE* to be conceived as great a *Patron* of the Common-wealth of *Genoa*; as of the peace of *Germanie*. For as the Germans were secured from

Annal. Suevic.  
part. 3, l. 9. c. 1.

from Warres without, and civill broyles within; by the Confederacie and Order of *Saint George's Shields*: so are the *Genoese* protected, and the ancient dignitie of that State preserved, by *St. George's Banke* or *Treasurie*. The first beginnings of which *Banke* or *Treasurie*, and the administration thereof; together with that benefit which redounds thereby unto the publike: take heere; according as it is related by that great Statesman, *Machiavell*, in his Historie of *Florence*. *Post diuturnum illud bellum quod Genuenses multis ab hinc annis cum Venetis gesserat; cum pace iam inter eas respublica constituta, Genuenses civibus suis ob eas in bello concreditum, satisfacere non possent, &c.* "After that tedious Warre betweene the *Genoese* "and the *Venetians* was now ended, anno 1381. "and the *Genoese* perceived themselves unable to "repay those moneys, which they had taken "up of their private Citizens, for the maintaining of the Warre: they thought it best "to assigne over to them, their ordinarie taxes, "that so in tract of time, the whole debt might "be satisfied; and for that purpose allotted them "a common Hall, there to deliberate and determine of their affaires. These men thus "made the masters of the publike Taxes and Renew, elect amongst themselves, a common "Councell of an hundred; and over them, "eight Officers of especiall power, to order and direct the rest, and to dispose of the *Intrado*: "Universam vero administrationem titulo

S.

Lib. 8.

" *S. Georgij insignivere*, which Corporation so e-  
 " stablished, they entituled *St. George's Banke*. It  
 " hapned afterwards that the *Republicke*, wanting  
 " more moneys, was glad to have recourse unto  
 " *St. George*; who now growne wealthy by the  
 " just and orderly administration of his stocke,  
 " was best able to relieve them: and as before  
 " they released their taxes, so now [*ditionem su-*  
 " *am oppignorare capit*] they morgaged their do-  
 " maine. So that at last, *St. George* continually  
 " growing richer, and the State poorer: this  
 " Corporation became possess'd of almost all the  
 " Townes and Territories belonging to that *Sig-*  
 " *neurie*; all which they governe by their owne  
 " *Magistrates*, chosen by common suffrage from  
 " among themselves. It followed hereupon, that  
 " the common people respected lesse the publike,  
 " and chiefly bent their favours, to the Corpora-  
 " tion of *St. George*: this being alwayes pru-  
 " dently and moderately governed; that, many  
 " times inclining unto tyranny: this never chan-  
 " ging either their Officers, or forme of govern-  
 " ment; that subject to the ambitious lusts of e-  
 " very proud *Vsurper*, both *Forreiner* and *Citi-*  
 " *zen*. Insomuch, that when the potent families  
 " of the *Fregosi*, and the *Adorni*, contended for  
 " the Principallitie of that State; most of the peo-  
 " ple stood idle, looking upon them, as specta-  
 " tors of a quarrell, which did not any way con-  
 " cerne them: *St. George* not meddling more in it,  
 " than to take oath of the prevailing faction to preserve

" preserve his liberties. *Rarissima sane exemplo,*  
*neq; à tot Philosophis, imaginarijs istis in rebus pub-*  
*lis, unquam reperto, &c.* A most excellent and  
 rare thing (saith he) never found out by any of  
 the Philosophers in their imaginarie Common-  
 wealthes; that in the same State, and the same  
 people, we may see at once tyrannie and liber-  
 tie, justice and wrong-dealing, civilitie and  
 rudenesse: this onely Corporation preserving in  
 the State, the ancient beautie and orders of it.  
 Nay he perswades himselfe, that if *St. George*  
 should in the end become possess'd of the remain-  
 ders of the publike demeanes, *quod omnino even-*  
*turum mihi persuasissimum est*, of which he makes  
 not any question: that certainly that State might  
 not be onely equalled with the State of *Venice*,  
 but preferred before it.

(2) From *St. George's Banke* or *Treasurie*, let  
 us proceed unto *St. George's Band* or Regiment;  
 both instituted neere about the same time, and  
 much unto the same purpose: *St. George's Banke*,  
 preserving the ancient dignitie of that Citty; his  
*Regiment* or *Band* reviving the decayed repute and  
 credit of the *Italian* Soldierie. The Author of  
 it, one *Ludovicus Conius*; the occasion, this. Af-  
 ter the *Norman* and *Dutch* lines in the Realme of  
*Naples*; the *French* and *Arragonians* became  
 competitours for that Kingdome; the Popes of  
*Rome*, having at that time, sundry quarrels with  
 the Emperours; and many of the Townes of  
*Italie*

*Italie* taking thereby occasion, to recover liberty. By meanes of which, the whole Country was in a manner over-runne with forreine Soldiers: the States thereof all jealous of each other, and so not willing to employ theyr owne people. So that all *Italie* did swarme with *French*, and *Dutch* and *Spanish* Soldiers: the *English* also flocking thither, under the conduct of Sir *Iohn Hawkwood*, after the Peace made betweene our *Edward* the third, and the *French* King. At last, this *Lodovicus Conius* rightly considering, how ignominious and dishonourable a thing it was, that *Italie* should not bee able with her owne hands, to maintaine her owne quarrels; collected a choyce band of *Italian* Soldiers, which he called *St. Georg's Regiment*: which shortly grew to such esteeme, that they eclipsed the glorie of the forreine Companies, and restored the ancient lustre, to their native forces. *Is enim postea* (saith the same *MACHIAVELL*) *ex Italo milite exercitum conscripsit, sub titulo S. Georgij: cuius tanta fuit virtus & disciplina militaris, ut exiguo temporis intervallo, omnem gloriam militibus externis adimeret, suam Italie restitueret, eoque solus fuit deinceps Italia Principes, si quod inter eos bellum gerebatur.* So he; and we will onely adde thus much, that out of this so famous Seminarie of *St. GEORGE'S* Regiment, came afterwards that *Braccio*, and *Picennini*, which had so much to doe in the affaires of *Italie*: as also that *Francisco Sforza*,

Hist. Florent.  
lib. 1.

*Sforza*, which made himselfe Duke of *Millaine*, and left it to his Children.

(10) Our next journey must bee for *Asia*, where in the midland of it, wee finde a Countrey betweene *Colchis* and *Albania*, called anciently *Iberia*; but now *Georgia*: the reason of which new name is reported diversly. *Michael ab Ysselt* is confident that they tooke their appellation from Saint *GEORGE*; *Georgiani verò vocantur à D. Georgio, &c.* Others, with better reason, at the least in mine opinion, that they are called so from the *Georgi*, the ancient inhabitants of these tracts: which ancient *Georgians*, Sir *Walter Raleigh* makes to bee denominated, *quasi Gordians*, from the *Gordiai*, a Mountaine people of the Hill-Countries; and *Stephanus* in his *Thesaurus*, *quasi Georgici*, Husbandmen. *Georgij Asia populi ab agricultura nomen sortiti*, as he there hath it. Betweene these two, we have one indifferent, Master *Samuel Purchas*, who saith "that it is called *Georgia*, eyther from the honour of their Patron Saint *GEORGE*, or haply because they descended of those *Georgi* which *PLINIE* nameth among the *Caspian* Inhabitants. Let it suffice, that though they take not their denomination from Saint *GEORGE*, yet they affoord him more honour, than any other of the Saints: the same Authour telling us, that *when they goe into a Church, they give meane respect to other*

V

Images;

Pilgrimage,  
p. 4. c. 1. s. 2.

lib. 5. 5.

Hist. sui temp.  
ad Ann. 1577.

Images; but that Saint George is so worshipped, (we will permit him to make merry with himselfe) that his Horses hooves are kissed of them. Michael ab Ysselt more seriously, though he erre somewhat in the derivation. *Georgiani verò vocantur à D. Georgio, quem velut patronum praeceptum, & insuis contra Paganos praelijs velut signiferum & propugnatorem ingenti honore venerantur. Quocumq; enim tendunt, turmatim incedunt, vexillum D. Georgij insignitum circumferentes, cuius ope & auxilio, in bello maxime se invari credunt.* The Georgians (saith hee) are so denominated from Saint GEORGE; whom as their principall Patron, and theyr Champion in their warres against the Pagans, they worship with especiall honour. For which way soever they employ their Forces, they carry with them a faire Banner, with the picture of Saint George upon it; beleeving that by his assistance, they are much comforted and ayded in their warres. So the Historian.

(II) But howsoever, we dare not say with him, that this Asian people had their appellation from Saint George their Patron: yet wee are confident of this, that many places both of Asia and Europe, have received denomination from him. For heere in Asia, wee finde a large and spacious Valley, not farre from Libanus, which is call'd St. George's Valley: and we have also

also noted, that the Towne of Lydda or Diospolis, was by the Christians called Saint George's, and that there is in Europe, a St. George's Vally also, in the midst of Germanie. Adde hereunto, that the Thracian Chersonesse is now called commonly St. George's Arme: which is remembred by Maginus in his Geographie; and hath beene since observed by Sir George Sandys. The learned Munster, doth transferre this appellation from the Land, unto the Sea; from the Thracian Chersonesse, unto the narrow streight or Arme neere to it, which they call Bosphorus: Porro Bosphorus appellatur brachium S. Georgij, saith hee; and like inough the name is fitted unto both. But why this Chersonesse was call'd Saint George's Arme, I cannot say: unlesse perhaps that Relique of Saint George was there in former times layed up; which after by Justinian the Emperour was bestowed upon Saint German, as before I noted. Paulus Diaconus makes mention of Saint George's River, neare to the Country of the Bulgarians: *Cæterum Aprili mense* (saith hee of Constantine the Sonne of Eirene) *cum castra moveret contra Bulgares, venit ad castellum quod dicitur Probat, ad rivum D. Georgij.* Wee reade in our industrious CAMDEN also, that the Irish Ocean which runneth betweene Brittain and Ireland, is called by Sea-men at this day, Saint GEORGE'S Chanell. And lest that any part of the old World, should not have some place

V 2

in

Cosmograph.  
lib. 4.

Hist. Miscell.  
l. 25, cap. 29.

Lib. 7. cap. ult.

in it of this name, PATRIUS tells us in the booke of his owne *Navigations*, that one of the *Azores*, is call'd St. *George's. Est & D. Georgij insula, &c.*

(12) To draw up that together, which hath bene formerly alleaged in Saint GEORGE'S cause; I hope it will appeare, that there is no occasion, why hee should cyther bee reputed as an *Arian*, or a *Counterfeit, a Larva*: nay, why hee should not bee accounted, to have as high a place in immortalitie, as any of the other; those blessed *Spirits the Apostles*, excepted onely. For if antiquitie may bee thought worthy of any credit; wee have antiquitie to friend: or if the common suffrages of so many famous and renowned writers, successively in every age, may bee of any reckoning with us; Saint *George* may challenge as much interest in them, as any in the *Calendar*. However, put case that they have erred in their relations of Saint GEORGE; and that they tooke that evidence, which out of them wee borrowed, on trust from one another: yet what shall bee replied to this, that in the *Church of God*, hee hath bene hitherto reputed, as an holy *Martyr*. Shall wee conceive the Church of *God* would bee so carefull to preserve his memorie in the publike *Martyrologies*; or give him place in their publike *Liturgies*, or take such heed unto his *Reliques*, or honour him with Temples:

ples: had hee bene such a damnable and bloudie Hereticke; or (which, they say, is better,) if hee had never bene at all. Or if hee had bene such, may it bee thought, that both the Church, and all the learned members of it, for 1300. yeares almost, should be deluded; no man in all that time, able to see into the fraud: or that the *Spirit of God*, should quite abandon all the rest, and settle onely on some two or three of later times; who though they kept amongst themselves the *Band of Peace*, had not, as it appeares, the *Spirit of Unity*? Or, last of all, suppose the *Monkes and Fryers* should joyne together, to put a trick upon the world; and that they had prevailed upon the Church, to give countenance unto it: shall wee conceive so poorely of the greatest Kings and Princes in the Christian world, that they were all of them abused; and drawne to doe such honours, to one which cyther never was a man, or was now a Divell? All this is hard to bee digested. And wee may well bee counted easie of beleefe, if onely on the *ipse dixit* of one man, and the conjectures of another, were they of greater reputation than they are; wee should give faith unto their sayings: (to one of them I meane, for both are not to be beleaved together:) when such a *Cloud of Witnesses* affirme the contrarie; *Catalogus testium veritatis*, a Catalogue of witnesses in all times and ages.

If men may be beleevd upon their bare assertion, why may not they be credited, which say Saint *George* was once a Martyr, and is now a Saint, as well as they which say he was not? Or if wee will not take up any thing on trust, without some reason for it: why rather should not they bee worthy of beleefe which have good prooffe for what they say; than those that build upon conjectures, ill-grounded, and worse-raised? Lastly, if that may be beleevd most safely, ὁ καὶ οἱ πολλοὶ καὶ οἱ χαρίεντες λέγουσι, in the words of *Aristotle*, which both the vulgar wits and more excellent spirits have agreed on joyntly: still we are where we were, and still *St. George* must be a Martyr. But I am now for *England*; where I am sure to finde as ample testimonies for *St. George*, as any other part of the world what ever.

## CHAP. VII.

## CHAP. VIII.

(1) *St. George not anciently esteemed the Patron of the English.* (2) *Churches erected to him here in England.* (3) *His apparition to King Richard in the Holy Land.* (4) *What may be thought in generall touching the apparition of the Saints.* (5) *And what in this particular.* (6) *St. George when he began to bee entituled particularly to the English.* (7) *The honours done him here, and among the Irish.* (8) *The institution of the noble Order of the Garter.* (9) *A brieve view of the chiefe Statutes of the Order.* (10) *St. George the Patron of it.* (11) *Sir Walter Raleighs opinion touching the killing of the Dragon.* (12) *And of them also, which desire to have the George Symbolicall.* (13) *A Catalogue of all St. George's Knights, of that most noble Order, untill this present.* (14) *The Conclusion of the whole.*

(1)



Vt course is now for *England*, *divisos orbe Britannos*, as the Poet hath it; divided from the other parts of the World, as in her situation, so in her felicities. Of which, and of the testimonies which she is able to afford

Dr. Reynolds,  
Idol. li. cap. 5.  
§. 22.

Annot. in Po.  
ly. Olb. p. 68.

unto Saint GEORGE, wee shall speake in severall; it being as the *Panegyrick* and *Solinus* call it, *another world*: the rather, because in the latter dayes, hee hath bene reckoned as the especiall Patron of this Nation; and as particular to us, as is Saint ANTONIE to *Italie*, Saint DENIS unto *France*, or any of the other to their proper places. I say, in the later dayes onely, for anciently we were not thought to have more right to him, than any other of our Neighbours: however it bee said by some, that hee hath alwayes bene the *tutelarie Saint* and *Guardian* of our Nation. For if wee will beleve our *English* Fugitives, wee may behold the picture of Saint GEORGE in their Church at *Rome*, with this inscription: *Georgium Cappadocem Anglia sibi protectorem elegit, & maximis beneficijs tum pace tum bello receptis, semper religiosissime coluit. Id est*: "This GEORGE of *Cappadocia*, the *English* chose to be their Patron, and for the many benefits received from him both in Peace and Warre, have alwayes very religiously worshipped him. Or if we will beleve that the victorious Prince King ARTHUR bare him in one of his royall banners; which was a signe of speciall dependance on him, and relation to him: we finde in Master *Selden*, that so by some it is reported; and HARDING (whom I have not seene) is cyted in the Margin. And first, to make reply to that which was

was first alleaged; if so our Fugitives of *Rome*, doe by their *Semper* understand, that ever since his Martyrdome, Saint GEORGE hath bene esteemed and worshipped as the Patron of the *English*: wee must needs tell them, that howsoever this may bee beleaved at *Rome*, it is not likely to bee entertained with us here in *England*: If by their *Semper*, they meane onely, that alwayes since the *English* chose him for their Patron, hee hath bene specially esteemed and worshipped by them: wee grant indeed that since that time Saint GEORGE hath alwayes bene especially honoured; though not religiously worshipped. As for King ARTHUR, wee reade in *MALMESBURY*, that at the Seige of *Bannestowne* [ *mons Badonicus* ] not farre from *Bathe*, to which the *Saxons* had retyred, and thereon fortified: that in his royall Armes, hee bare the portraiture of the blessed Virgin. *Postremo in obsidione Badonici montis, fretus imagine dominice matris, quam armis suis insue-rat, &c.* as he there hath it. Of any Image of Saint George, wee have *ne gry quidem*, cyther in him or any other of our Historians: Nor is it easie to bee credited, that in so small a tract of time, Saint George was growne so eminent in the opinion of the *Brittaines* as to be deem'd the Patron of their Armies, their *tutelarie Saint* against their enemies.

Hist. de gest.  
Angl. lib. i.



De gest. Lon-  
gob. l. 6. c. 15.

Camden in  
Dobunib.

(2) If from the *Brittaines* we proceed unto the *Saxons*, I have not found as yet, that eyther in their *Heptarchie*, or after they became one entire state, a Monarchie; they had *St. GEORGE* in more than ordinary honour. Vnlesse perhaps we may beleeeve, that *Theobald* one of the *Saxon* Kings, might take a speciall liking to him, upon the commendation of *Cunibert*, King of the *Lombards*; by whom hee was magnificently feasted, in his journey towards *Rome*. *His diebus Theobald rex Anglorum Saxonum, qui multa in sua patria bella gesserat, ad Christum conversus Romam properavit; qui ad Cunibertum regem veniens, (this Cunibert as before we noted, had built St. George a Monasterie) ab eo mirifice susceptus est: saith Paul* the Deacon. But in the Empire of the *Normans*, we have variety and store inough: some of it, even in their first entrance, before their state and affaires here were well settled. For in the yeare 1074, (which was some eight yeares after the death of *Harald*) *Robert D'Oyley*, a Nobleman of *Normandie*, when he had received at the hands of *William* the Conquerour, in reward of his service in the Warres, large possessions in the County of *Oxon*, built a spacious Castle on the West side of the City [of *Oxford*] with deepe Ditches, Ramparts, an high raised Mount, and therein a Parish Church unto *St. George*: unto which, when the Parishioners could not have acceffe, by reason that King *Stephen* most freightly

“freightly besieged *Mand* the Empresse, with-  
“in this Castle; *St. Thomas* Chappell in the street  
“hard by was built. Afterwards King *Edward* the  
3. that famous and puissant Prince, being borne at  
*Windsore*, erected there out of the ground a most  
“strong Castle; equall in bignesse to a pretty  
“Cittie; and in the very entrance of it, a most  
“stately Church, consecrated *B. Virgini Maria*  
“& *S. Georgio Cappadoci*, unto the blessed *Virgin*  
“*Marie*, and *St. George* of *Cappadocia*: but brought  
“unto that sumptuous magnificence, which now  
“we see it carry, by King *Edward* the fourth,  
“and Sir *Reginald Bray*. Of which, both Church  
and Castle, thus *Draytons* Muse in the 15. song of  
his *Poly-Olbion*.

Id. in Attreba-  
tius.

*Then hand in hand her Thaines the Forrest softly  
brings,  
To that supreamest place of the great English Kings:  
The Garters royall seate, from him who did advance  
That princely Order first, our first that conquered  
France:  
The Temple of St. George, whereas his honour'd  
Knights  
Vpon his ballowed day, observe their ancient rights.*

Thus had we (as we finde in *Camden*) a Monasterie dedicated to *St. GEORGE* in the County of *Derby*; built by the *Greyflaves*, gentlemen of good ancientrie in that country. Thus have wee also a faire Church, consecrated to *St. George's* name,



name, in *Doncaster*; a St. GEORGE'S Church, in *Southwerke*, and in *London*: and not to travaile further in this enquire, a St. GEORGE'S Church in *Burford*; where it pleased GOD to give mee, first, my naturall being, and afterwards my education. In which regard, I hold my selfe bound in a manner, to vindicate St. GEORGE'S honour; having received such comforts in a place, where his memorie was anciently precious, and the onely Church in it, dedicated by his name.

(3) St. George thus generally honoured by the *English*, as a Saint; it was not long before they fastned (superstition being then in the very height) a more particular respect upon him: the first beginnings whereof, wee must referre unto King *Richard*, of that name the first; according to the information, which, *William Dethick*, Garter, principall King of armes, gave to the learned *Camden*, and is thus extant in his most excellent *Brittannia*. *Richardo cum contra Turcas & Agarenos, &c.* "When as K. *Richard* warred upon the *Turks* and *Saracens*, *Cyprus* and *Acon*, and was wearie of so lingring delay; whiles the seige continued long, in wonderfull care and anxiety: at length, *Illabente per D. Georgij, ut opinatum est, interventum, spiritu, &c.* Vpon a divine inspiration, by the comming in and apparition (as it was thought) of St. GEORGE, it came into his mind, to draw upon the legs of certaine choyce Knights of his, a certaine Garter

OR

Camden in  
Atticbat.

"ortacke of Leather, such onely as hee had then ready at hand. Whereby they beeing distinguished, and put in minde of future glory promised unto them, in case they wonne the victory; they might bee stirred up and provoked to performe their service bravely, and fight more valiantly. In imitation of the *Romans*, who had such varietie of Coronets, wherewith militarie men for sundry causes were accordingly rewarded: to the end, that by these instigations (as it were) cowardise being shaken off, the valour of the minde, and courage of the hart, might shew it selfe more resolute. Which passage I have therefore recited at the full length, because that some there be, which have referred the institution of the most noble Order of the *Garter*, unto this King, and to this occasion: and are perswaded verily, that *Edward* the third did onely bring it againe in use, being awhile forgotten, or neglected. But herein, as the learned *Camden*, who saw as farre into antiquitie, as any man either before his birth, or since his death; gives but a cold assent, or rather no assent at all: so neyther have I met with any of the more judicious sort, which doe affirme it; though the opinion bee related in many of them.

(4) However, though wee referre not unto this occasion, and those times, the *Institution of the Garter*: yet wee may warrantably bee perswaded,

Mat. 27. v. 52.  
53.

swaded, that this occasion did much promote the reputation of that Saint among the *English*: whereby, in tract of time, that most heroicke Order was dedicated to him. As for the thing it selfe, because that all the apparitions of the Saints in these late dayes, are commonly suspected: wee will digresse a litle, to shew what may bee said in the generall defence of the thing questioned; that so wee may the better see, how much we may beleeeve in this particular of King *Richard* and St. *GEORGE*. And first if wee consult the Scriptures, we finde that at the *Resurrection of our Saviour*, the graves were opened, and many bodies of the Saints which slept, arose, and came out of the graves, and went into the holy Cittie, καὶ ἐνεφανίσθησαν πολλοῖς, and appeared unto many. This as it was an extraordinary dispensation and farre above the common Law and course of Nature; so was it for a speciall end: to verifie the Resurrection of our Saviour, on whom they did attend, and to assure the faithfull of the certainty of their future Resurrection also. A signe it was, saith Reverend *Theophylact*; ἀνέστησαν δὲ ὅτι χεῖν τῷ σημείῳ: *Chrysostome* more particularly, σημεῖον τῆς ἐσομένης ἀναστάσεως, a token of the Resurrection; and for the close of all, Saint *HIEROME*, *Vt dominum ostenderent resurgentem*. So then, although in ordinary course, the Saints are in the Heaven of glories; and that

that their bodies bee corrupted in the earth: yet upon speciall cause and at the pleasure of their *GOD*, they may assume an humane shape; and in that shape appeare unto their Brethren, according to the will of him that sends them. For if the Angels, to whom no bodies doe belong, have appeared visible to many of *GODS* people, in execution of the charge committed to them: how much more easily may we beleeeve the same, of the Saints departed; that even they also, at some times, and on some great occasions, have beene employed by *GOD*, in their owne ordinary forme and shape? *Potamiana* a Virgin Martyr, is reported by *EUSEBIUS*, that shee appeared unto *BASILIDES* her Executioner, the third night after her decease, εἶφαν αὐτῷ τῇ κεφαλῇ περιθεῖσα, putting a Crowne upon his head: foretelling so, that not long after hee should receive the Crowne of Martyrdome.

Καὶ ἄλλοι δὲ πλείους κατ' Ἀλεξανδρείαν, &c. Nay, the same Author tells us, that many of the people of *Alexandria* (where shee suffered) were converted to the Faith, by the frequent apparitions of that Virgin. Other examples also there are many; and of Angels also. Of the Archangell *MICHAEL*, there are reports of severall apparitions, uppon Mount *Garganus* in *Naples*; uppon Saint *MICHAEL'S* Mounts, in *Normandie*, and

*Eccel. Hist. 1, 6.*  
cap. 4.

*Camden in*  
*Danmonijs,*

Hispan. &amp; alijs

In 14. c. Dan.

and *Cornewall*: and one unto King *Charles* the 7. on the bridge of *Orleans*, in his warres against the *English*, (*illustri seu miraculo seu viso D. Michaelis, in praelio ad pontem Aureliana civitatis, &c.*) which was a chiefe occasion of the *French* Order of *St. Michael*. I know indeed, that in times of late, the Priests have dealt exceeding faithlesly, both with Church and people, in this kinde: theyr doctrine, in the point of *Purgatorie*, beeing such, as could not well subsist without many foule Impostures, and counterfeite apparitions of the Dead. Insomuch that as once *Lyra* said, *In Ecclesia Dei populus sepe decipitur à Sacerdotibus fictis miraculis, lucri causa*; Gods people many times is couzened by the Priests with fained miracles: so we may say also, that for the sake of *filthie lucre*, they have as often beene abused with forged apparitions.

(5) But this, of all things else, cannot be well objected against this apparition of *Saint George*: King *Richard* having no such end proposed unto himselfe, in raising this report; as to abuse his people, or to satisfie his avarice. And certainly were it recorded in any grave and serious Author, that such an apparition as this mention'd, of *St. George*; had beene scene generally by the Armie, or by such others which might for certaine have affirmed it: I make no question, but the probability thereof might have beene

beene easily defended. But since it is related onely upon the credit of a private *Register*; and in that *Register*, with no more confidence, than *opinatum est*, it is so thought: I must crave licence to declare my selfe herein, and how I doe conceive it. We have already in the prosecution of this Historie of *Saint George*; spoke of the apparition of this Saint, and many others, at the battaile of *Antiochia*: whereby the Christian Armies, then ready for the fight, were so encouraged and revived; that they obtained a memorable victory upon the enemy. By meanes whereof, *Saint George* became so famous in all the parts of Christendome; and especially among those Soldiers, which were continually (in those times) sent to pursue the Warres of the *Holy Land*: that possibly there could not be a greater spurre unto the military men; than to suggest unto them, that *Saint George* had lately shewne himselfe unto their *Chieftaines*, and promised them successe, or counselled them in their designs. Master *de Bellay* hath recorded, that *IOANE* of *Orleans*, so much commemorated in our common *Chronicles*; was not what shee appeared, but onely so disguised and prepared before hand, *Pour faire revenir le courage aux Francoys*: for to revive the drooping spirits of the *French*; so false and broken, that they were not to be raised, but by a miracle. Somewhat to this purpose is related by *PLUTARCH*, of *AGSELAUS*.

X

Who

Discours de  
l'art milie.

Who to embolden his Soldiers to the fight, wrote with a certaine juyce, the word *Victorie*, in the palme of his hand: and after, being at the Sacrifice, hee layed his hand cunningly upon the heart of it, so leaving the word *Victorie* imprinted on it; which presently he shewed unto those about him, as if it had beene there written by the Gods. I cannot say for certaine that this apparition to King *Richard*, was by him set on foot for the same purpose; and that it was no other than a Kingly fraud, to quicken and revive the spirits of his Soldiers: but I perswade my selfe, if I did say so, having no other testimony than an *opinatum est* against me; I might be pardoned for my boldnesse.

(6) This notwithstanding, the fame of such his apparition to that King, did, as before I said, exceedingly promote the reputation of that Saint among the *English*: so farre, that the most excellent Prince King *EDWARD* the third, made choyce of him, for his Patron. So Master *CAMDEN* witnesseth in his *Remaines*, that "*GEORGE* hath beene a name of speciall respect in *England*, since the victorious King "*EDWARD* the third, chose Saint *GEORGE* for his Patron: and the *English* in all Encounters and Battails, have used the name of Saint *George* in their cries; as the *French* did, *Montioy Saint Denis*. The more immediate occasion was, that this *Edward* at the battaile of *Callice*,

Anno

Anno 1349. being much troubled with griefe and anger, drawing his Sword, call'd earnestly upon Saint *Edward* and Saint *George*: whereupon many of his Soldiers flocking presently unto him, they fell upon the enemy, and put many of them at that instant to the sword. *Rex Edwardus providè frendens more apri, & ab ira & dolore turbatus, evaginato gladio, S. Edwardum & S. Georgium invocavit, dicens, Ha Saint Edward, Ha Saint George: Quibus auditis & visis, milites confestim Anglici confluebant ad Regem suum. Et facto impetu contra hostes, tam animose institerunt, quòd ducenti ex illis ceciderunt interfecti, &c.* The next yeare after, followed the Institution of that noble Order of the *Garter*, dedicated unto Saint *George* also: by which he came possessed alone of that speciall patronage, as the more military Saint; which in the former *Invocation* might seeme to be divided, betweene *St. Edward* and himselfe. Nor did the King stay here, but having chose *St. George* to be the tutelarie Saint and Patron of his Soldierie; hee caused him to be painted as upon a lusty Courser, holding a white Sheild with a red Crosse on it, in his hand: and gave unto his Soldiers, to every one a white Coat or Cassock, with two red Crosses, on each side of them one; to weare upon their armour. *Edwardus item (saith Pol. Virgil.) cum D. Georgium militia prasidem optasset, postea ei armato & equo insidenti, dedit scutum album, rubra cruce perinsigne: dedit & militibus suis saga alba, utrimq; binis cracibus, item rubris, munita; qua illi super armaturam*

*The Walsingham*  
Anno Regn. 23

Hist. Anglic.  
l. 19.

X 2

turam

*turam induerent.* So that (saith he) it is a seemly and magnificent thing, to see the Armies of the *English*, to sparkle like the rising Sunne: the Soldierie of other Countries, having no habit, cyther to distinguish or adorne them. From henceforth therefore, we must not looke upon St. GEORGE, as a Saint in generall; but as conceived, (such was the superstition of those times) the speciall Patron of the *English*: of which, the *Pilgrim* in the *Poet*, thus prophcieth unto his *Red-crosse Knight*, as hee there calls him.

Facry Qu. l. 1.  
cant., 10. n. 61.

*Then seeke this path which I to thee presage,  
Which after all, to Heaven shall thee send:  
Then peaceably thy painefull Pilgrimage  
To yonder same Hierusalem doe bend;  
Where is for thee ordain'd a blessed end.  
For thou amongst those Saints, which thou dost see,  
Shalt be a saint; and thine owne Nations friend,  
And Patron: thou St. George shalt called bee  
St. George of merry England; the signe of victorie.*

Song, 4.

And hereunto alludes *Mich. Draiton*, in his *Poly-Olbion*; in a great controversie, questionlesse which was then hot, among some Nymphes of his in that *Poem*.

*And humbly to St. George, their Countries Patro, pray,  
To prosper their designs, now in that mighty day.*

(7) Of other honours done by the *English*  
to

to St. GEORGE, more than they call'd upon him, as their Advocate of victory; it may perhaps seeme litle necessary to dilate. But since our *Invocation of God and St. GEORGE*, is by some men conceived, to bee rather *Turkish*, than truly *Christian*: wee will produce such evidence, as may be lesse liable unto offence. Of which kinde, I perswade my selfe, was that honour done unto him in a peece of gold, currant in those times, in this Kingdome, called *The George-noble*: which on the one side had the picture of Saint GEORGE upon it, with this Impresse; *Talidicata signo mens fluere nescit*. Nor can it be offence, that many noble families in this Realme, had the name of Saint GEORGE: an ancient "family of Saint George, (out of which flourished many Knights, since the time of King "Henry the first,) at *Hatley*; which is of them "call'd *Hatley Saint George*, as I have found in learned *Camden*: another of them, as I conceive it, at *Hinton*, Saint GEORGE in *Com. Somerset*; the *Baronie* at this present, of the right honourable the Lord *Pawlet*. But this I leave unto *Clarentieux*, one of the Kings of Armes; as most interested in it. I will not heere observe that *CHARLES* of *Burgundie*, one of the fellows of the *Gareer*, beeing in discontent with *EDWARD* the fourth for his Peace with *France*; brake out into this Passion, Oh LORD, Oh Saint GEORGE, have

Purchas. Pil-  
grim. l. 3. c. 13.

Camden in  
Reliqu.

In Icenis or  
Cambr. Sh.

Hall Chron.

Vol. II. p. 142.

have you done thus indeed, &c. or that the *English* used his name, as an ordinary oath among them, *Par St. George dirent les Angloys, vous dites vray, &c.* as *Froissart* notes it. These things, I say, I will not speake of, lest they may give offence to our nicer eares; nor of more honours of this lesser ranke or qualitie, afforded him in *England*: and therefore though the Sea bee very troublesome and unruly, we will passe over *Saint GEORGE'S* Chanell into *Ireland*. And here I shall observe that onely, which I finde in *Master Seldens* notes "on the *Poly-Olbion*; as viz. that under *Henry 8.* "it was enacted, that the *Irish* should leave their "*Cramaboo*, and *Butleraboo*, words of unlawfull "*Patronage*; and name themselves as under *St. George* and the Kings of *England*. Which noted, since I must returne againe for *England*, there to behold the solemne institution of the *Garter*: it will not be amisse to note, that notwithstanding all the opposition made against him, both heere among our selves, and abroad with others: *St. George* doth still retaine his place in our common *Calendars*. Not in those onely, made for the state of every year, where commonly he shines in Festivall red letters; as doe no other of the Saints, but those whose Feasts are by the Church observed as *Holy*: but also in the *Calendar* prefixed before the publike Liturgie of our most blessed Church of *England*; where he is specially honoured with the name of *Saint*, as is not any of the rest, excepting those which saw our Saviour in

in the flesh. Excellent evidence; that as the state of *England* is much devoted to *Saint GEORGE'S* honour; so he doth still preserve his place and reputation, in the opinion of the Church. An argument to me so powerfull and prevailing: that in *Morbonium* the mere word, or bare conjecture of every one, of what especiall fame soever; which guided by his private spirit, shall resolve the contrary.

(8) I said, the state of *England* is much devoted to *Saint GEORGE'S* honour: and if we looke upon the Institution of the most noble Order of the *Garter*, wee shall see cause inough to say it. An Order of that excellencie, that the mightiest Princes of *Christendome*, have reputed it among their greatest honours to bee chosen and admitted to it: the names and dignities of whom, we shall see presently, in our *Catalogue* of this Order. A founder it had, of a most accomplish'd vertue, the *Thunderbolt of Warre*, as some call *Antiochus*; and in the times of Peace, nothing inferior to any of the Law-makers of the best ages, so much celebrated. Briefly wee may affirme of him, as the Historian of *Augustus*; the fittest parallell that I can finde for him, amongst famous Princes: *Homo omnibus omnium gentium viris, magnitudine sua inducturus caliginem*. This most excellent Prince, the glorie of his times, and a chiefe ornament of *Europe*, having exceedingly prevail'd both against the *French* and *Scottish* Kings,

X 4

Velleius Pater-  
tercul. l. 2.

In verbo Gar-  
ter.

discomfited their Armies, and taken one of them in person: ordained this most noble Order and societie of Knights, so to adorne their valour manifested in the Warres, with honour, the reward of vertue. Their number 26. no more; *Vt pretium faciat raritas*, lest being else communicated unto many, it might at last become despicable: nor ever have our Kings exceeded in the number, but still confined themselves unto the first intention of the Founder. COVVELL, in his *Interpreter*, printed at Cambridge Anno 1507. relates the Institution of it thus. EDWARD the third, after he had obtain'd many great victories, King JOHN of France, King JAMES of Scotland, being both Prisoners in the Tower of London, at one time; and King HENRY of Castile the Bastard being expelled, and DON PEDRO restored by the Prince of Wales: did on no weighty occasion first erect this Order, Anno 1350. Of the occasion afterwards; observing for the present, how ill his Historie agrees with his Chronologie. For true it is, that this most noble Order was instituted on the 23. of this King, which falls out rightly, with the yeare 350. But then King JOHN of France, was but newly entred on his Kingdome: and the expulsion of King HENRY was the last act almost, of that triumphant Prince of Wales; Don Pedro not coming into England, till the thirty ninth of King Edward.

As

As much is he mistaken also, in the name of the King of Scotland, who was then Prisoner in the Tower; which was not James, but David: there being no James, King of that Country, in more than fiftie yeares after. For the occasion of it, it is received generally, that it tooke beginning from a Garter of the Queene, or rather of Joane Countesse of Salisbury, a Ladie of incomparable beauty, which fell from her as she danced, and the King tooke up from the ground. For when a number of Nobles and Gentlemen standing by, laughed thereat, he made answer againe, that shortly it should come to passe, that Garter should be in high honour and estimation: adding withall these words in French, *Hony Soit qui maly pense, Id est, Shame bee to him that evill thinks*; which after was the Motto or Impresse of the Garter. Which were it so (saith Master Camden) it need not seeme to be a base originall thereof, considering as one saith, *nobilitas sub amore iacet*. He addes withall, that some report, how from his owne Garter given forth, as a signall of a battaile, which sped so fortunately; hee call'd them Knights of the Garter. But whatsoever the occasion of it was, likely it is that it tooke this name from the *blew Garter*, which the Fellowes of it weare on their left Leg: carrying the foresaid impresse wrought with golden Letters, and enchaſed with precious Stones; and fastned with a buckle of Gold, as with the Bond of

Camden in  
Attrebat.



In verbo  
Knights of  
the Garter.

of most inward societie, in token of unitie and Concord; that so there might be a Communion as it were of vertues, and good will amongst them. Doctor *Cowell* reports in his *Interpreter*, that he hath seene an ancient monument, wherein it doth appeare that this most noble Order is a Colledge or Corporation, having a Common seale: consisting of the Kings of *England* as *Soveraignes* thereof, or chiefe Guardians of it; 25. Knights, fellowes (as they call them, or Companions) of the Garter; 14. *Canons resident*, bee- ing secular Preists; 13. *Vicars*, or *Chorall Preists*; and 26. of the inferiour sort of gentry, militarie men, call'd commonly, *Poore Knights of Windsor*: (whereof indeed there are but twelve.) There belongs also unto this Heroicke Order, the *Prelate* of the Garter, which is the Lord Bishop of *Winton*, for the time being; a *Chancellour*; a *Register* thereof, which alwayes is the Deane of *Windsore*; an *Vsher*, which is one of the *Vshers* of the Kings Chamber, called *Black rod*: and last of all a chiefe Herald, even the most principall of all, *GARTER* first King of *Armes*, instituted by that victorious Prince King *Henry* the fifth; to attend chiefly on this Order and doe them service at their Funerals.

(9) The Kings of *England*, are (as I said before) the *Soveraignes* of this noble Order: and either doe in person, or by their lawfull Deputie, by them nominated and appointed, elect the fel-

fellowes of the Order, and solemnize the Festivals, and hold the Chapters. To them it also appertaines to have the declaration, reformation, and disposition of the Lawes and Statutes of the said most noble Order. Which Lawes and Statutes were first instituted and devised, by the victorious Prince, King *Edward*, of that name the third; after revised and ratified by many the succeeding Kings: And on the *Reformation of Religion*, much altered by King *Edward*, of that name the sixth. *About this time* (saith Sir *John Hayward*, in his Historie of that Prince) *the Order was almost wholly altered, as by the Statutes thereof then made it doth appeare.* A thing not to bee wondred at. For even the Lawes of the most settled States and Kingdomes have beene often changed and varied; according to occasion and the Princes pleasure. Vnto them also, to the *Soveraignes*, I meane, or to their *Deputies*, it appertaines to choose and nominate into the Order, whom they esteeme to bee most worthy of that honour; and like to bee the greatest ornament unto it. Yet so, that fixe at least of the said fellowes doe convene at the *Election*, and concurre in it: the residue of them being all warned to bee there present, and such as faile of their attendance, without just cause, such as the *Soveraigne* shall approve, to bee amerced. In their elections, two things there are, which they especially observe. First, that the partie nominated, bee a Gentleman of name and

Page 143



Camd. Bliz.  
Anno 1563.Hist. of Ew, 6.  
pag. 143.

In Attrebat.

and armes for three descents, both by the Fathers side and by the Mothers. For which cause, when the *Garter* was reproachfully taken from the Lord *William Paget*, by *Dudley of Northumberland*, to give to *Iohn* his eldest sonne, the Earle of *Warwicke*: he used this colour to disguise that foule dishonour; that the said Lord, (as the first raiser of his house) *was said to bee no gentleman of blood, neither by Father nor by Mother*: as Sir *Iohn Hayward* tells the storie. The second thing to be observed, is that the partie nominated, bee without spot, or foule reproach: as *viz.* not convict of Heresie; nor attaint of treason; nor by his Prodigalitie and riot decayed in his estate, by meanes whereof hee is not able to conserve the honour of his Order; nor such a one that ever fled in the day of battaile, his *Soveraigne Lord*, or his *Lieutenant* being in the Feild. In all which cases, a Knight elected and installed; may also, if it please the *soveraigne*, be degraded. The partie chosen by the Prince, if he bee a stranger, is certified thereof soone after by Letters from the *Soveraigne*: and many times, the Statutes of that Order, have beene sent unto him, to consider of them, whether or no he will accept of this election. But this a matter meerely formall. For commonly our Kings are first well assured of the parties good affection to them, before they choose him: and as for forreigne *Princes*, it is a true note of Master *Camdens*, that *the most mighty of them have reputed it their chiefest honour to be chosen*

*chosen and admitted into this Companie*: as we have said before, and shall see anon, in the ensuing *Catalogue*. If he accept it (as no question but hee will,) then doth the *Soveraigne* forthwith send unto him by his *Ambassadour*, and the chiefe *Herald* (commonly) the whole habit of the Order, with the *Garter* and the *Collar*; wherewith they doe invest him. And on the other side, the Prince or stranger so invested, within convenient time, send their sufficient Deputie, with a mantle of *blew Velvet*, to be installed in their roome, at *St. GEORGE'S Church at Windfore*. But if the partie chosen be a Subject of the Kingdome, the *Garter* is delivered to him presently upon his election, to signifie that he is chose into the Order. Afterwards, in the *Chapter-house*, upon the reading of his Commission before the *Soveraigne* or his Deputie; he is invested with his *Robe* and with his *Hood*. Then followes the *Installment* performed with many grave and magnificent Ceremonies: which done, he doth receive the *Collar* of the "Order. These, at their installations, have alwayes  
"an oath administred; that to their power, during  
"the time they shall be fellowes of the Order, they  
"shall defend the honor, quarrels, rights, and lord-  
"ships of the *Soveraigne*; and that they shall endea-  
"vor to preserve the honor of the said Order; and  
"all the statutes of it, they shal well observe with-  
"out fraud or *Covin*. Which oath is by the natives  
of the kindome, taken absolutely, and in termes;  
but many times, by strangers, relatively and by  
halves, in reference to some former Order. So

Camden. in  
Elizab.Id. in Anno  
1582.

So when King *Henry* the third of *France*, was by the Earle of *Darby*, invested with the Garter, *Anno* 1585, he tooke his oath to keepe the Statutes of the Order in all points, *Quæ legibus Ordinis S. Spiritus, & S. Michaelis non adversantur*; wherein they were not opposite unto the Order of *St. Michael*, & the *Holy Ghost*, to which he had bin sworn before. Vpon which reason also, *Frederick* King of *Denmarke*, though he did joyfully accept the habit of the Order; refused to take the oath at all: because he had beene sworne before (at his installation in the Order of *Saint Michael*) to the King of *France*. Being thus solemnely installed, and seated in the place belonging to them in the Chappell, their next care is to fasten an *Esccheon* of their *Armes and hachments*, in a plate of mettall, upon the backe of their said *stalls*: which they remove, according as themselves, in Order, are advanced higher. And in that Order, doe they also change the places of their banners, swords and Helmets; which are continually set over their said *stalls*, during their being of the Order. This onely is the difference, that at the death of any of the *Knights* of this most noble Order, their Plate of *Armes*, is left for ever to that *stall*, where last they sate; to preserve their memory: whereas the Banner, Sword, and Helmet, are all taken downe; and offered with all due solemnities; the *Offering* made by such of the surviving *Knights*, as by the *Sovereigne* shall be

be destinated to that service. I said before, that they remove their *Plates*, and *Hachments*, according as themselves in order are advanced higher. in this *Order*, they take place according to the antiquitie of their Creation; and not according to their dignities, titles, and estates: so that sometimes a Knight *Bachelour*, hath place before an Earle or Baron; as not long since wee had example in Sir *Harry Lea*, Knight, keeper of the Armorie. Onely in honour unto strangers, which bee Dukes, or Sonnes and Brethren unto forreine Kings and Princes: it is permitted that they take their roomes and places, according to their qualitie. Hitherto have we spoken of the Election of *Saint GEORGES* Knights, and their admission to the Order. A litle would be said now of the meanes and wayes, whereby their roomes are voyded, and their places destitute; and they are three: for either they are voyde by Death, or by Degradation, or by Cession and surrendrie. The second of the three (for here we will not speake of Death) is Degradation: a peece of Iustice more to bee commended where it may not, than where it may bee spared. The cases wherein Degradation is allowed of, I have shewne already: but the examples are but fewe. *William* Lord *Paget*, which was so scornfully degraded by *Northumberland*; was by *Qu. Mary*, with great honour, restored againe unto his Order. And Sir *Iohn Fastolfe*, which for his valiant-

Camden Eliz.  
Anno 1563.

Halls Chron.  
in Bw, 6.

Camd. Bliz.  
Anno 1560.

valiantnesse had beene elected of the Order, was by the Duke of *Bedford*, under whom hee served, and unto whom he was *great Master of the Household*; devested in great anger of his *GEORGE* and *GARTER*: because hee had departed from a battaile, (which the *English* lost) without stroke stricken. But afterwards by meanes of friends, and upon good excuse, and reason, by him alleaged in his defence, (as certainly he was a wise and valiant Captaine, however in the stage, they haue beene pleased to make merry with him) he was restored unto his honour. The third and last meanes of avoydance, is by Cession & Surrendrie: & the examples hereof also are but few. This I am sure of, (not to make further search into it) that *Philip* King of *Spaine*, beeing offended with *Qu. Elizabeth*, about the altering of Religion, and thereby alienated from the *English*: delivered backe to the Lord Vicount *Montague*, the robes and habit of the Order, wherewith he was invested on his marriage with *Qu. Mary*. By which his Act, as the Historian hath observed, *Cum Anglis amicitiam visus est prorsus esuare*: he seemed to breake off utterly, all amitie and friendship, with the realme of *England*. 'Tis true indeed, King *Philip* being once resolved to renounce his Order, was of necessitie to send backe the habit. For so it is ordained amongst them, that even such of them as depart this life, are to take care especially, that the *Garter*, bee restored unto the *Soveraigne*; by him and by the Company of the

the said Order, to be disposed of to some other. Examples in which kinde are infinite to bee related. *Windsore*, the fairest and most stately of our *English* Pallaces, was by King *Edward* who adorned and beautified it; conceived most fit to bee the Seat of that most excellent Order, which he had established. An house indeed, worthie of such inhabitants; and therefore worthily honoured by them. For here, they alwayes leave in readinesse, the mantle of their Order, to be layed up for them; for any suddaine chances which might happen to require their presence at Saint *GEORGES* Chappell, or in the *Chapter-house*. Here doe they solemnize the Installations of their Brethren; and performe their obsequies. And lastly, such a reverend regard they owe the place, that if they come within two miles of it (except that they be hindered by some weighty and important businesse) they alwayes doe repaire thereto; and putting on their mantles, which are there in readinesse, proceed unto the *Chappell*, and there make their *offerings*. Nor doe they go at any time from out the Castle, if their occasions bring them thither; till they have offered in like manner. I should now from the *Knights* and from the *Order*, proceed unto the *Patron* of it: but that I first must meet an errour; by some reputed as a Law and *Statute* of the Order, and so delivered by tradition from hand to hand: *viz.* that those of this *Heroicke Order*, are by their Order bound, *Vt mutuo se iuvent*, that they defend each other, at all extremities and affaires.

Y

But

Pol. Virgil  
lib. 19.

Id. Angl. hist.  
. 26.

Ibid.

But doublesse there is no such matter. Onely the Knights are bound, not to ingage themselves in the service of a forreine Prince, without licence from the *Sovereigne*: nor to beare Armes on one side, if any of their *Fellowes* bee already entertained upon the other. This is the ground of the report: for *Omnis fabula* (as the *Mythologists* affirme) *fundatur in Historia*. Yet hereupon, *Alphonso*, Duke of *Calabria*, sent unto *Ferdinand* King of *Naples*; knowing that *Charles*, the eighth of *France*, threatened the conquest of that Kingdome: did with great importunitie request, to be elected of this Order; as accordingly hee was. Conceiving, that if once he were Companion of that Order, the King of *England*, as the *Sovereigne* thereof, would be obliged, to countenance and aide him in his Warres against the *French*. Which hopes, as they were built upon a false, and ruinous ground; so is it not to bee admired, if they deceived him. *Polydore Virgil*, who before accounted mutuall defence to be a Statute of this Order: doth, in this passage, overthrow his owne building. Concluding this relation, of *Alphonso* and his investiture, with this note; *Iampridem ea consuetudo ferendi auxilij obsoleverat*: that long agoe that custome had beene out of use. He might as well have said, and more agreeable unto the truth; it had never beene.

(10) Having thus spoken of the Statutes of this most noble Order, whereby they are and have

Lib. 19.

beene govern'd; wee will descend in the next place to give you notice of their Patron; which, after the opinion of those times, they chose unto themselves. Of which, thus *Pol. Virgil* in his *English Historie*, *Ordo vero est D. Georgio ut bellatorum praesidi dicatus: quare equites quotannis diem ei sacrum multis ceremonijs colunt*. This Order is (saith hee) dedicated unto Saint *George*, as the chiefe Saint and Patron, of the men of Warre: whose Festivall they therefore solemnely observe with many noble Ceremonies. But what need *Polydore* have beene produced unto this purpose: since from the Charter of the *Institution* we have a testimony more authenticall. For there King *Edward* tells us, that "to the honour of Almighty GOD, and of the "blessed *Virgin, our Ladie, St. Mary*; and of the "glorious *Martyr Saint GEORGE*, Patron of "the right noble Realme of *England*; and to the "exaltation of the holy Catholicke Faith: hee "had ordained, established, created, and founded within his Castle of *Windsore*, a Company of twenty sixe noble Knights, to bee of the "said most noble Order of Saint *GEORGE*, named the *Garter*. 'Tis true indeed that *Polydore* hath well observed with how great Ceremonie and solemnitie, the Knights doe celebrate this Feast. Attending both on the *Vesspers*, and the day it selfe, at divine Service; attired in the most rich and stately *Mantles of the Order*: and gallantly adorned with their most rich & sumptuous *Collars*,

Y 2

(which

(which wee call of S. S.) the Image of Saint GEORGE, garnished with pearles and precious stones, appendant to them. In which their going to the Church, and in their setting at the Table; they goe, and set, by two and two: every one with his fellow, which is for against him in his stall. And if by chance it happen that his fellow be not present; he doth both goe, and set, alone. I say, if so it chance to happen: for all the fellows are obliged, to be there personally present, without a just and reasonable cause, acceptable to the Sovereigne or his Deputie, and signified by speciall Letters of excuse. Other the pompe and rich magnificence of this Feast, I forbear to mention, as utterly unable to expresse it. The minde is then best satisfied in such things as this; when the eye hath seene them. But I proceed unto St. George. Of which their Patron, and of the noble Order it selfe, *the Marriage of the Tame and Isis*, a Poeme written some yeeres past; doth thus descant.

*Auratos thalmos, regum praclara sepulchra,  
Es quacunq; refert; nunc Windesora refert  
Desinc. Cappadocia quamvis sis clara Georgi  
Militia, procerumq; cohors chlamydata intenti  
Cincta periscelidi suras, te lumine tanto  
Illustrat; tantis radijs perstringet & orbem  
Vt nunc Phryxum spernat Burgundia vellus,*

Con-

*Contemnat cochleis variatos Gallia torques,  
Et cruce conspicuas pallas, Rhodus, Alcala & Elba;  
Solaq; milita sit gloria splendida, vestra.*

Windfore relate no more the glorious things  
In thee, thy gilded roofes, and Tombs of Kings;  
Or that thou art so honour'd in the rites  
Of George, the Cappadocian Martyrs, Knights.  
Who clad in mantles rich, and circled round  
The leg, with that the Garter so renown'd;  
Doth so advance thy name, and with its raies  
Splendant and glorious, so the world amaze:  
That Burgundie her Golden-fleece neglects,  
And France St. Michaels Collar disrespects,  
And Spaine, and Malta both, esteeme but small  
Their Crossed robes: thy Order dimmes the all.

Hence is it, that the Knights of this most honourable Order, are called in Latine *Equites Georgiani*, St. George's Knights; and sometimes also in the English: as in that passage before noted out of the *Poly-Olbion*.

*The Temple of S. George, whereas his honor'd knights  
Upon his hallowed day observe their ancient rites.*

And in many others also of our better sort of Authors.

(11) The other ornaments and habit belonging to this Order, besides the Garter, are a Gown, a Kirtle, a Chaperon, a Cloak, a Girdle, & a Collar: all stately & magnificent both for stuffe & fashion;

Y 3

but

Part. 16 cap. 1,  
§. 10.Hist. of the  
world, Part, 1  
l. 2. c. 7. §. 3.  
†. 5.

but worne onely upon dayes of extraordinary solemnitie. For ordinary use, besides the *Garter* which is for every dayes wearing, and their Cloake with the Sunne on the left shoulder of it, in his full glorie; which last was added by his most excellent Majestie now being: they have a *blew Ribbon* which they weare about their neckes; with the picture, or rather portraiture of the *GEORGE*, appendant to it. This portraiture, or *GEORGE*, as they use to call it, *Sir Walter Raleigh*, against the streame of most Writers, makes to be Historicall: I say against the streame of most writers; because I have not met with any others, which doe so conceive it, but *Wicelinus* onely; as before I noted. *Sir Walters* reason, this. "And though (saith he) for the credit of the killing of the Dragon I leave every man to his owne beleefe: yet I cannot but thinke, that if the Kings of *England* had not some probable record of that his memorable act among many others; it is strange, that the Order full of honor, which *Edward* the third founded, and his successors royally continued, should have borne his name: seeing the world had not that scarcity of Saints in those dayes, as that the *English* were to make such an erection upon a fable; or person fained. So hee: And this I well allow of in relation to the Saint; whose being, and whose being of a Saint of speciall eminencie, it justifies sufficiently. But I perswade my selfe, it cannot well be used in the defence of his killing of the Dragon:

Dragon: which being thrust into the *Legends* by *Iacobus de Voragine*, as before we noted, found afterwards a generall entertainment in the Christian Church: and amongst other places here in *England* also.

(12) As therefore some have made the whole storie of *St. GEORGE*, to be symbolically; so have some others made it to be also, of the same nature, in particular relation to this Order. Thus Doctor *Reynolds* in his first of the *Idolatries of Rome*, *Verum illustres eius Ordinis Heroes, melius iam edocti atq; eruditi, intelligunt Georgium suum non Cappadocem esse, sed symbolicum: quo excitantur & monentur, ut Draconem oppugnent, & bestiam, id est, Romanum Antichristum.* The Nobles of that Order, (saith he) instructed better than before, conceive it rightly, that this their *GEORGE* hath no relation unto him of *Cappadocia*; but meerly is symbolically: by which they are advised and lessoned, to labour to destroy the Beast, and Dragon, mention'd in the *Apocalypse*; id est, the *Roman Antichrist*. And to this purpose Dr. *Boys*, late Deane of *Canterbury*; "I write not this ((saith hee) to dishonour that noble Order of the *Garter*. For under correction, & salvo semper honore Ordinis, I take the *GEORGE* which adornes those right honourable Worthies, to be symbolically onely: signifying that a valiant Knight should alwayes be ready to fight against the Dragon; and other enemies of the Church

Cap. 5. §. 22.

Gospell 5. Sunday after Easter.

and state whatsoever. Which words of theirs may bee approved also, so farre as that this use may commendably bee made of it: but if they were thus spoken, as in relation to the first intention of the founder; there is not any thing more false, nor lesse agreeable to the truth of storie. I say, this use may commendably bee made of it. For by the Charter of the *Institution* it appeares plainly, that this most excellent Order was first ordained unto the honour of *Almighty God*, and to the exaltation of the *Holy Catholicke Faith*. And in the *Statutes of the Order*, it is a cause sufficient for a *Knight to be refused at the Election*; yea, and degraded after his *Installation*: that hee hath beene convicted and attainted of *Heresie*, and *error*, against the *Faith Catholicke*; or hath for any such offence, suffered any paine, or conviction publicke. Adde hereunto, that when it is appointed, that their *Banners* *Swords* and *Helmets*, shall bee placed above their stalls; it is to this intent and purpose: to signifye (so saith the *Statute*) that they doe beare them in defence of *holy Church*, as all true knighthood doth require. So that we see, that all the purpose of the Order is to instruct and lesson them; still to oppose the Divell, that *old Dragon*, and all his instruments what ever, in maintenance of the Gospel, and Gods true Religion. For which cause doubtlesse, doth *Chancer*, in a Sonnet to the fellowes of the Order; thus counsaile and advise them.

But

—— But for Gods pleasure  
And his Mother, and in signifiante  
That yee beene of St. GEORGE'S liverie,  
Doeth him service and knightly obeysance  
For Christs cause is his, well knowne yee.

So farre our English *Homer*, the Father of our *English-Muses*. I am not able to affirme it, but possibly it may be so, that some such matter was intended; when it was ordered so precisely in the *Statutes*, that none of this most noble Order, shall be scene openly without his *George*: and that it may not be engaged, aliened, nor sold, nor given away, for any need, cause, or necessitie whatsoever. Whereas the other of the Ornaments, are for solemne dayes onely; and that the *Garter* may sometimes be layed aside, as in case of taking any journey: for then it is sufficient to weare a *blew ribband* under their bootes, to denote the *Garter*. I say perhaps some such might bee purpose of it: but I affirme it not for certaine. This I am sure of, that this their constant and continual wearing of *St. GEORGE'S Image*, may be a faire instruction unto all of this Heroicke Order; never to lay aside *St. GEORGE'S resolution*, of encountering with the *Dragon*, that *old Serpent*; that so they may at last receive the blessed and *immarcesible Crowne of Glorie*.

(13) I said before, that many of the mightiest Princes of *Christendome* have reputed it among their



their chiefe honours, to be chosen and admitted into this fellowship. For prooffe of which, and that we may behold what excellent Peeres and Princes of our owne and other Nations, have in all times successively, beene chosen into this most noble Order: wee have adjoyn'd a *Catalogue* of all Saint GEORGE'S Knights, from the first institution of it till the present. Which *Catalogue* I have here layed downe, according as I finde it in the *Catalogue of Honour*, published by *Milles of Canterbury*; adding unto him, such as have beene admitted, since that publication. Hereafter, if this worke may ever have a second birth, and that I have ability to doe, or meanes to search into the publike Registers of this Order: I shall annex to every of them, the time of their Creation; as wee have done in all of them since the first of Queene ELIZABETH.

THE



THE  
FIRST FOVNDERS,  
as they call them, of the *Garter*:

EDVVARD the III.  
Of ENGLAND, and FRANCE, &c.  
being the Chiefe or *Sovereign*  
of it.

EDVVARD the III. King of England.  
HENRY, Duke of Lancaster.  
PETER, Capit. de la Bouche.

Edward 3. An.  
Chr. 1350.

WILLIAM MONTAGUTE, Earle of  
Salisbury.

JOHN, Lord Lisle.

JOHN BEAUCHAMP, Knight.

HUGH COURTNEY, Knight.

JOHN GREY of Codnor. Knight.

MILES STAPLETON, Knight.

HUGH WORTHESLEY, Knight.

JOHN CHANDOS, Knight Banneret.

OTHOLLAND, Knight.

S A N -



SANCHIO DAMPREDICOVRT, Knight.  
 EDVWARD *Prince of Wales.*  
 THOMAS BEAUCHAMP *Earle of War-*  
*wicke.*  
 RAPH, *Earle of Stafford.*  
 ROGER MORTIMER, *Earle of March.*  
 BARTHOLM. *de Burgherft, Knight.*  
 IOHN, *Lord Mohun of Dunstere.*  
 THOMAS HOLLAND, Knight.  
 RICHARD FITZ-SIMON, Knight.  
 THOMAS WALE, Knight.  
 NEELR LORENCE, Knight.  
 JAMES AVDLEY, Knight.  
 HENRY ESME, Knight.  
 WALTER PAVELY, Knight.

Which Founders being dead, these following  
 were in the time of the said *Edward* the third, e-  
 lected in their places ; according as their stalls  
 became vacant, by the death of any of the others.

*viz.*

RICHARD of Burdeaux, *Prince of Wales;*  
*and after, King of England, of that name*  
*the second.*

LIONELL, *Duke of Clarence.*  
 IOHN of Gaunt, *Duke of Lancaster.*  
 EDMOND of Langley, *Duke of Yorke.*  
 IOHN, *Duke of Brittainc, and Earle of Rich-*  
*mond.*

H M-

HUMFREY *de Bohun, Earle of Hereford.*  
 WILLIAM, *de Bohun Earle of Northampton.*  
 IOHN HASTINGS, *Earle of Pembroke.*  
 THOMAS BEAUCHAMP, *Earle of War-*  
*wicke.*  
 RICHARD FITZ-ALAN, *Earle of Arundell.*  
 ROBERT VFFORD, *Earle of Suffolke.*  
 HUGH, *Earle of Stafford.*  
 GVISCARD of Engolesine, *Earle of Hun-*  
*tingdon.*  
 INGELRAM of Coucy, *Earle of Bedford.*  
 EDVWARD, *Lord Despencer.*  
 WILLIAM, *Lord Latimer.*  
 REYNOLD *Lord Cobham, of Sterborough.*  
 IOHN, *Lord Nevill of Raby.*  
 RAPH, *Lord Bassett of Drayton.*  
 SIR WALT. MANNY, *Bannerer.*  
 SIR THOMAS VFFORD.  
 SIR THOMAS FELTON.  
 SIR FRANCIS VAN HALL.  
 SIR ALAN BOXHILL.  
 SIR RICH. PEMBRUGH.  
 SIR THOMAS VTREIGHT.  
 SIR THOM. BANISTER.  
 SIR RICH. LA VACHE.  
 SIR GUY of Brienne.

RICHARD



RICHARD the II.  
KING OF ENGLAND,  
and Sovereigne of the *Garter*,  
Elected in his Time into the  
Order, these that  
follow.

**T**HOMAS of Woodstocke, Earle of  
Buckingham, and Duke of Glou-  
cester.

HENRY of Lancaster, Earle of Darbie, and  
Duke of Hereford.

WIL. Duke of Gelderland.

WIL. Earle of Holland, Hainault, &c.

THO. HOLLAND, Duke of Surrey.

JOHN HOLLAND, Duke of Exeter.

THO. MOUVERAY, Duke of Norfolk.

EDVIARD, Duke of Aumerle.

MICHAEL DE LA POLE, Earle of Suffolke.

WIL. SCROPE, Earle of Wiltes.

WILLIAM BEAUCHAMP, Lord Abur-  
gevenny.

JOHN, Lord Beaumont.

WIL.

WIL. Lord Willoughby.

RICHARD, Lord Grey.

SIR NICHOLAS SARNESFEILD.

SIR PHILIP DE LA VACHE.

SIR ROBERT KNOLLES.

SIR GUY of Brienne.

SIR SIMON BURLEY.

SIR JOHN D'EVREUX.

SIR BRIAN STAPLETON.

SIR RICH. BURLEY.

SIR JOHN COURTNEY.

SIR JOHN BURLEY.

SIR JOHN BOVRCHIER.

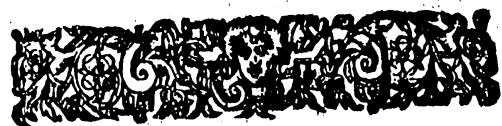
SIR THO. GRANDISON.

SIR LEVVIS CLIFFORD.

SIR ROBERT DUMSTAVILL.

SIR ROBERT of Namurs.

HENRY



HENRY the III,  
of that Name;  
KING OF ENGLAND, &c.  
and Sovereigne of the *Garter*:  
made Choice of

Henry. 4. An.  
Chr. 1399.

**H**ENRY, Prince of Wales.  
THOMAS of Lancaster, Duke of Cla-  
rence.

JOHN, Duke of Bedford.

HUMFREDY, Duke of Gloucester.

ROBERT, Count Palatine, and Duke of Ba-  
varia.

THO. BEAUFORT, Duke of Exeter.

JOHN BEAUFORT, Earle of Somerset.

THO. FITZ-ALAN, Earle of Arundell.

EDM. Earle of Stafford.

EM. HOLLAND, Earle of Kent.

RAPH NEVILL, Earle of Westmerland.

GILBERT, Lord Talbot.

GILBERT, Lord Roos.

THO. Lord Morley.

EDVYARD, Lord Powys.

JOHN,

IOH. Lord Lovell.

EDVV. Lord Burnell.

IOH. CORNVALL, Lord Fanhope.

SIR WIL. ARVNDELL.

SIR IOH. STANLEY.

SIR ROE. VMFREVILL.

SIR THOM. RAMPSTON.

SIR THOM. ERPINGHAM.

SIR IOH. SVLEIE.

SIR SANCHIO of Trane.

Z

HENRY



HENRY the V.

of that Name,

KING OF ENGLAND, &c.  
and Soveraigne of the *Garter*,  
graced with the Order,

**S**IGISMUND, *King of Hungarie and Bo-*  
*hemia, Emperour Elect.*  
IOHN, *King of Portugall.*

CHRISTIERNE *King of Danemarke.*

PHILIP, *Duke of Burgundie.*

IOHN HOLLAND, *Duke of Exeter.*

WILL. DE LA POLE, *Duke of Suffolke.*

IOH. MOUVERAY, *Duke of Norfolke.*

THOM. MONTACUTE, *Earle of Salisbury.*

RICH. VERE, *Earle of Oxon.*

RICH. BEAUCHAMP, *Earle of Warwicke.*

THOM. Lord Camoys.

IOHN, Lord Clifford.

ROBERT, Lord Willoughby.

WILLIAM, Lord Birdolfe.

HENRY, Lord Fitz-Hugh.

LEVIS ROBSART, Lord Bouchier.

HUGH STAFFORD, Lord Bouchier.

WAL-

HENRY, V.  
*An. Chr. 1413.*

WALTER, Lord Hungerford,

Sir SYMON FELBRIDGE.

Sir IOH. GREY, of Eyton.

Sir IOH. DABRIDGECOVRT.

Sir IOH. ROESART.

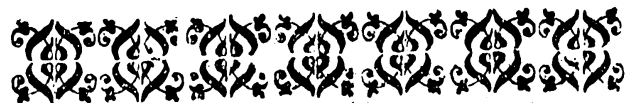
Sir TRANK VAN CLVX, of Germany.

Sir WILLIAM HARRINGTON.

Sir IOHN BLOVNT.

Z 2

HENRY



HENRY, the VI.

of that Name,

KING OF ENGLAND, &c.  
and Sovereigne of the Garter:  
assumed into it,

HENRY, VI.  
An. Chr. 1422.

**A**LBERT of Austria, King of Bohemia,  
Hungarie, and Emperour of Ger-  
manic.

FREDERICK, Duke of Austria, and Emperour.

EDVVARD, King of Poland.

ALPHONSO, King of Arragon and Naples.

CASIMIRE, King of Portugall.

EDVVARD, Prince of Wales.

PET. Duke of Conimbria, and

HENRY, Duke of Visontium, both Sonnes to  
the King of Portugall.

The Duke of Brunswicke.

RICH. Duke of Yorke.

IOH. BEAVFORT, Duke of Somerset.

EDM. BRAVFORT, Duke of Somerset.

IASPER of Hatfeild, Duke of Bedford.

IOHN MOVBRAY, Duke of Norfolke.

HVMPH. STAFFORD, Duke of Buckingham.

GASTON

GASTON DE FOIX, Earle of Longueville.

IOHN DE FOIX, Earle of Kendall.

ALVARES D'ALMADA, Earle of Averence.

IOHN FITZ-ALAN, Earle of Arundell.

RICH. NEVILL, Earle of Salisbury.

RICH. NEVILL, Earle of Warwicke.

IOH. TALBOT, Earle of Shrewsbury.

IOH. TALBOT, Earle of Shrewsbury, Sonne to  
the former.

JAMES BUTLER, Earle of Wiltes.

WILL. NEVILL, Earle of Kent.

RICHARD WIDDEVILL, Earle Ryvers.

HEN. Viscount Bouchier, Earle of Essex.

IOHN, Viscount Beaumont.

IOHN, Lord Dudley.

THO. Lord Scales.

IOHN Lord Grey, of Ruthin.

RAPH Lord Butler, of Sudeley.

LIONELL, Lord Welles.

IOH. Lord Bouchier of Berners.

THOMAS, Lord Stanley.

WILL. Lord Bonvill.

IOH. Lord Wenlocke.

IOH. Lord Beauchamp, of Powys.

THOMAS, Lord Hoo.

SIR IOHN RATCLIFFE.

SIR IOHN FASTOLFE.

SIR THOMAS KYRIELL.

SIR EDVVARD HALL.

Z<sub>3</sub>

EDVVARD,



EDVWARD *the* III,  
of that Name;  
KING OF ENGLAND, &c.  
and Soveraigne of the *Garter*:  
made Knights thereof

EDVWARD, 4.  
An. Ch. 1461:

**F**ERDINAND, *King of Naples.*  
IOHN, *King of Portugall.*  
EDVWARD, *Prince of Wales.*  
CHARLES, *Duke of Burgundie.*  
FR. SPORZA, *Duke of Millaine.*  
FREDERICKE, *Duke of Urbine.*  
HERCVLES, *Duke of Ferrara.*  
RICH. *Duke of Yorke, the Kings Sonne.*  
RICH. *Duke of Gloucester.*  
IOHN MOVVERAY, *Duke of Norfolk.*  
IOHN Lord Howard, *made afterwards Duke of Norfolk.*  
IOHN DE LA POLE, *Duke of Suffolke.*  
HENRY STAFFORD, *Duke of Buckingham.*  
IOHN NEVILL, *Marquise Montacute.*  
THOMAS GREY, *Marquise Dorset.*  
JAMES *Earle of Douglas, in Scotland.*

WILL.

WILL. FITZ-ALAN, *Earle of Arundell.*  
THOM. Lord Maltravers.  
ANTH. WOODVILL, *Earle Ryvers.*  
WILL. Lord Herbert, *Earle of Pembroke.*  
IOHN STAFFORD, *Earle of Wiltes.*  
HEN. PERCY, *Earle of Northumberland.*  
IOHN TIPTOFT, *Earle of Worcester.*  
GALLIARD, *Lord Duras.*  
IOHN Lord Scrope, *of Bolton.*  
WALT. D'EVREUX, *Lord Ferrers.*  
WALT. BLOUNT, *Lord Montjoy,*  
WILL. Lord Hastings.  
Sir IOHN ASTLEY.  
Sir WILL. CHAMBERLAINE.  
Sir WILL. PARRE.  
Sir ROB. HARICOURT.  
Sir THOMAS MONTGOMERY.

Z 4

RICHARD



RICHARD OF GLOUCESTER,  
of that Name the third, &c.  
and Sovereigne of the *Garter*,  
admitted these:  
*viz.*

RICHARD, 3.  
An. Chr. 1483.

**T**HOMAS HOWARD, Duke of Norfolk.  
THOMAS Lord Stanley, afterwards Earle  
of Darby.  
FRANCIS, Viscount Lovell.  
SIR JOHN COGNIEERS.  
SIR RICH. RADCLIFFE.  
SIR THOM. BURGH.  
SIR RICH. TUNSTALL.

HENRY



HENRY the VII.  
of that Name,

KING OF ENGLAND, &c.  
and Sovereigne of the *Garter*,  
admitted to this honour

**M**AXIMILIAN, Archduke of Austria;  
and after Emperour.  
JOHN, King of Portugall.  
JOHN, King of Danemarke.  
PHILIP of Austria, King of Castile.  
ALPHONSO, Duke of Calabria, and after  
King of Naples.  
ARTHUR, Prince of Wales.  
HENRY, Duke of Yorke, and Prince of Wales  
after his Brother.  
VEALDO, Duke of Urbino.  
EDVV. STAFFORD, Duke of Buckingham.  
THOM. GREY, Marquise Dorset.  
IOAN VERE, Earle of Oxon.  
HEN. PERCY, Earle of Northumberland.  
GEO. TALBOT, Earle of Shrewsbury.  
HEN. BOVRCHIER, Earle of Essex.

HENRY, VII.  
An. Chr. 1486.

RICH.

RICH. GREY, *Earle of Kent.*  
 EDVYARD COVRTNEY, *Earle of Devon.*  
 HEN. Lord Stafford, *Earle of Wiltes.*  
 EDM. DE LA POLE, *Earle of Suffolke.*  
 CH. SOMERSET, *Earle of Worcester.*  
 GERALD, *Earle of Kildare.*  
 JOHN, *Viscount Welles.*  
 GEO. STANLEY, *Lord Strange.*  
 WILL. STANLEY, *the Lord Chamberlaine.*  
 JOHN, *Lord Dynham.*  
 ROE. WILLOUGHBY, *Lord Brooke.*  
 SIR GILES D'AVBENY.  
 SIR EDVV. POYNINGS.  
 SIR EDVV. WIDDEVILLE.  
 SIR GILBERT TALBOT.  
 SIR JOHN CHEYNIE.  
 SIR RICHARD GVILFORD.  
 SIR THOM. LOVELL.  
 SIR THOM. BRANDON.  
 SIR REGINALD BRAY.  
 SIR RHESE AP THOMAS.  
 SIR JOHN SAVAGE.  
 SIR RICH. POOLE.

HENRY



HENRY, the VIII.  
 of that Name,  
 KING OF ENGLAND, &c.  
 and Sovereigne of the *Garter* :  
 Chose in his Reigne

**C**HARLES the fifth, *Emperour of Germany, and King of Spaine.*  
 FERDINAND, *Archduke of Austria, and King of the Romanes.*  
 FRANCIS the first, *King of France.*  
 EMANVEIL, *King of Portugall.*  
 JAMES the fifth, *King of Scotland.*  
 HENRY FITZ-ROY, *Duke of Richmond, and Somerset.*  
 IVLIAN DE MEDICES.  
 EDVYARD SEYMOVR, *Earle of Hartford, and after, Duke of Somerset.*  
 THOM. HOWYARD, *Duke of Norfolke.*  
 CH. BRANDON, *Duke of Suffolke.*  
 JOHN DUDLEY, *Viscount L'isle, afterwards Duke of Norhumberland.*  
 ANNAS, *Duke of Montmorancie.*

HENRY, VIII.  
 An. Chr. 1509.

HEN.



HENRY COVRTNEY, *Marquise of Exeter.*  
 WILL. PARRE, *Marquise of Northampton.*  
 WILLIAM PAVVLET, *Lord St. Iohn of Basing, after, Marquise of Winchester.*  
 HENRY HOVVARD, *Earle of Surrey.*  
 THO. BVLLEN, *Earle of Wiltes.*  
 WIL. FITZ-ALAN, *Earle of Arundell.*  
 IOHN VERR, *Earle of Oxon.*  
 HENRY PERCY, *Earle of Northumberland.*  
 RAPH NEVILL, *Earle of Westmerland.*  
 FR. TALBOT, *Earle of Shrewsbury.*  
 PHIL. DE CHABOT, *Earle of Newblanch, Admirall of France.*  
 THOM. MANNOVS, *Earle of Rutland.*  
 ROB. RATCLIFFE, *Earle of Suffex.*  
 HENRY CLIFFORD, *Earle of Cumberland.*  
 WILL. FITZ-WILLIAMS, *Earle of Southampton.*  
 THOM. Lord Cromwell, *Earle of Essex.*  
 IOH. Lord Russell, *Earle of Bedford.*  
 THOMAS, *Lord Whiothesley, after Earle of Southampton.*  
 ARTHVR PLANTAGENET, *base sonne of Edw. 4. Viscount L'isle.*  
 WALT. D'EVREUX *Viscount Hereford.*  
 EDVV. HOVVARD, *Lord Admirall.*  
 GEO. NEVILL, *Lord Abergevenny.*  
 THOM. West, *Lord de la Ware.*  
 THOM. Lord Dacres of Gillesland.  
 THOM. Lord Darcy of the North.  
 EDVVARD SVTTON, *Lord Dudley.*

WIL.

WIL. BLOVNT, *Lord Montjoy.*  
 EDVV. STANLEY, *Lord Monteagle.*  
 WIL. Lord Sands.  
 HENRY, *Lord Marney.*  
 THO. Lord Audley of Waleen, *Chancellour of England.*  
 SIR IOHN GAGE.  
 SIR HENRY GVILFORD.  
 SIR NICH. CAREVV.  
 SIR ANTHONY BROVVNE.  
 SIR THOM. CHEYNIE.  
 SIR RICHARD WINGFEILD.  
 SIR ANTH. WINGFEILD.  
 SIR ANTH. St. LEGER, *Lord Deputie of Ireland.*  
 SIR IOH. WALLOP.

EDVVARD



EDVVARD the VI.  
of that Name,  
KING OF ENGLAND, &c.  
and Sovereigne of the *Garter*:  
ascribed into the Order,

EDVVARD, 6.  
An. Chr. 1547.

**H**ENRY *the second*, King of France.  
HENRY GREY, *Duke of Suffolke*.  
HENRY NEVILL, *Earle of Westm.*  
FR. HASTINGS, *Earle of Huntingdon*.  
WILL. HERBERT, *Earle of Pembroke*.  
EDVV. STANLEY, *Earle of Darby*.  
THO. WEST, *Lord de la Ware*.  
GEO. BROOKE, *Lord Cobham*.  
EDVVARD, *Lord Clinton, Admirall*.  
THOMAS, *Lord Seymor of Sudeley*.  
WILL. Lord Paget, *of Beaufort*.  
THOM. Lord Darcy, *of Chiche*.  
SIR ANDREVV SYTON, *alias Dudley*.

MARY



MARY,  
QVEENE OF ENGLAND, &c.  
and Sovereigne of the *Garter*,  
assumed into the void  
places,

**P**HILIP of Austria, *King of Spaine*,  
*the Queenes Husband*.  
EMANVEL, *Duke of Savoy*.  
HENRY RATCLIFFE, *Earle of Suffex*.  
ANTH. BROVNE, *Viscount Montacute*.  
WILL. Lord HOWARD, *of Effingham*.  
WILL. Lord Grey, *of Wilton*.  
EDVV. Lord Hastings, *of Loughborow*.

ELIZABETH



ELIZABETH  
QUEENE OF ENGLAND, &c.  
and Sovereaigne of the *Garter*:  
supplied the Vacant places of the  
Order, with

ELIZABETH,  
An. Ch. 1558.

1559. **F**REDERICK, *Duke of Wittenberge.*  
THOM. HOWARD, *Duke of Nor-*  
*folke.*

1559. ROB. DUDLEY, *Lord Denbigh, and Earle*  
*of Leicester.*

HENRY MANNOVS, *Earle of Rutland.*

WIL. PARRE, *Earle of Essex, and Marg.*  
*of Northampton.*

1560. ADOLPHVS, *Duke of Holsatia.*

1561. GEORGE TALBOT, *Earle of Shrewsbury.*

HENRY CARIE, *Lord Hunsdon.*

1563. AMEROSE DUDLEY, *Lord Lisle, and*  
*Earle of Warwicke.*

THOM. PERCY, *Earle of Northumber-*  
*land.*

1564.

1564. CHARLES the Ninth, *King of France.*  
FRANCIS Lord Russell, *Earle of Bed-*  
*ford.*

1568. MAXIMILIAN, *King of Hungary and Bo-*  
*hemia, Emperour.*

1570. FRANCIS HASTINGS, *Earle of Hun-*  
*tingdon.*

WIL. SOMBRSET, *Earle of Worcester.*

1572. FRANCIS, *Duke of Montmorency.*

WALTER, *Viscount Hereford, and Earle of*  
*Essex.*

ARTHUR, *Lord Grey of Wilton.*

EDM. BRUGES, *Lord Chandos.*

FREDERICK, *King of Denmarke.*

1574. HENRY STANLEY, *Earle of Darby.*

HENRY HERBERT, *Earle of Pembroke.*

1575. CHARLES, *Lord Howard of Effingham,*  
*and Admirall of England, afterwards*  
*Earle of Nottingham.*

1579. JOHN CASIMIRE, *Count Palatine of the*  
*Rhene, and Duke of Bavaria.*

1584. HENRY the Third, *King of France.*

EDVV. MANNOVS, *Earle of Rutland.*

WIL. CECILL, *Lord Burghley.*

WIL. BROOKE, *Lord Cobham.*

HENRY, *Lord Scrope of Bolton.*

1486. HENRY RATCLIFFE, *Earle of*  
*Suffex.*

1588. ROBERT DEVREUX, *Earle of Essex.*

Sir HENRY SIDNEY, *Lord President of the*  
*Marches.*

A a

Sir

- SIR CHRISTOPHER HATTON *Lord*  
Chancellour.
1592. GILBERT TALEOT *Earle of Shrewsbury.*  
GEORGE CLIFFORD, *Earle of Cumber-*  
*land.*
1593. HENRY PERCY, *Earle of Northumber-*  
*land.*  
EDVVARD SOMERSET *Earle of Worces-*  
*ter.*  
THOMAS, *Lord Burgh.*  
EDMOND, *Lord Sheffield.*  
SIR FRANCIS KNOLLES, *Treasurer of the*  
*Houhold.*
1596. HENRY *the fourth*, King of France and Na-  
varre.
1597. FREDERICKE, *Duke of Wirtemberge.*  
THOM. SACKVILL, *Lord Buckhurst; af-*  
*terwards Earle of Dorset.*  
THOM. *Lord Howard of Walden, after-*  
*wards Earle of Suffolke.*  
GEORGE CARY, *Lord Hunsdon.*  
CH. BIOVNT, *Lord Montjoy, after Earle*  
*of Devon.*  
SIR HENRY LEA, *Keeper of the Armorie.*
1599. ROB. RATCLIFFE, *Earle of Suffex.*  
HENRY BROOKE, *Lord Cobham.*
1601. WILL. STANLEY, *Earle of Darby.*  
THOM. CECILL, *Lord Burghley, after*  
*Earle of Exeter.*

IAMES

IAMES *the first*,  
KING OF GREAT BRITAIN,  
and Sovereigne of the *Garter*,  
adorned that Noble Order  
with these Worthies,  
*viz.*

1603. CHRISTIERNE *the fourth*, King  
of Denmarke.  
HENRY *Prince of Wales.*  
LEVVIS, *Duke of Lennox, and afterwards*  
*of Richmond.*  
HEN. WRIOTHESLEY, *Earle of South-*  
*hampton.*  
JOHN ERESKIN, *Earle of Marre.*  
WILL. HERBERT, *Earle of Pembroke.*
1605. VLRICK, *Duke of Holst.*  
HEN. HOVVARD, *Earle of Northampton.*
1606. ROB. CECILL, *Earle of Salisbury.*  
THOM. HOVVARD, *Viscount Bindon.*
1608. GEORGE HVME, *Earle of Dunbarre.*  
PHILIP HERBERT, *Earle of Montgo-*  
*mery.*
1611. CHARLES, *the Kings second Sonne, after the*  
*death of his Brother Henry, Prince of Wales.*  
THOM. HOVVARD, *Earle of Arundell.*  
ROB. CARRE, *Earle of Somerset.*

Aa 2

1612.

IAMES, I.  
An, Chr, 1602.

1612. FREDERICK, *Prince Elector* Palatine.  
 MAVRICE VAN NASSAVV, *Prince*  
*of Orange.*
1615. THOMAS ERESKIN, *Viscount* Fenton,  
*and after, Earle of Kellie.*  
 WILLIAM, *Lord* Knolles, *after Earle*  
*of Banburie.*
1616. FRANCIS MANNOVRS, *Earle of*  
*Rutland.*  
 GEORGE VILLIERS, *Earle, Marquise,*  
*and after, Duke of Buckingham.*  
 ROBERT SIDNEY, *Viscount* L'isle; *after*  
*Earle of Leicester.*
1623. JAMES *Marquise* Hamilton.
1624. ESMÉ STEVVARD, *Duke of* Lennox, *and*  
*Earle of March.*  
 CHRISTIAN, *Duke of* Brunswicke.

CHARLES,



CHARLES.

Of that Name the First;  
 KING OF GREAT  
 BRITTAINE, FRANCE, and  
 IRELAND; Sovereigne of the  
 most Noble Order of S<sup>t</sup>. GEORGE,  
 called commonly the Garter;  
 adorned therewith

1625. de Lorreine, *Duke of* Chevereuze.  
 WILLIAM CECILL, *Earle of* Sa-  
 lisbury.  
 JAMES HAY, *Earle of* Carlile.  
 EDVVARD SACKVILL, *Earle of*  
*Dorset.*  
 HENRY RICH, *Earle of* Holland.  
 THOMAS HOWVARD, *Earle of* Berk-  
 shire.
1627. GYSTAVUS ADOLPHVS, *King of* Sweth-  
 land.
- HENRY Van Nasslaw, *Prince of* Orange.

CHARLES, I.  
An. Chr. 1625

Aa 3

1628.

1628. THEOPHILVS HOYVARD, Earle of Suffolke.  
 1629. WIL. COMPTON, Earle of Northampton.  
 1630. RICHARD Lord Weston, Lord high Treasurer.  
 ROBERT BERTY, Earle of Lindsey.  
 WILLIAM CECILL, Earle of Exeter.



## THE FELLOVVS of that most Noble Order of

St. GEORGE, call'd common.  
 ly the *Garter*; according as they  
*now are, this present*  
 May, Anno  
 1630.

CHARLES, King of England.  
 CHRISTIERNE, King of Denmarke.  
 ADOLPHVS, King of Swethland.  
 FREDERICK, King of Bohemia.  
 HENRY, Prince of Orange.  
     Duke of Cheureuze.  
 HENRY, Earle of Northumberland.  
 EDMOND, Earle of Moulgrave.

WIL-

WILLIAM, Earle of Darby.  
 IOHN, Earle of Marre.  
 PHIL. Earle of Pembroke, and Montgomery.  
 THOM. Earle of Arundell and Surrey.  
 ROBERT, Earle of Somerset.  
 THOMAS, Earle of Kelly.  
 WILLIAM, Earle of Banbury.  
 FRANCIS, Earle of Rutland.  
 WILLIAM, Earle of Salisbury.  
 JAMES, Earle of Carlile.  
 EDVWARD, Earle of Dorset.  
 HENRY, Earle of Holland.  
 THOMAS, Earle of Berkshire.  
 THEOPHILVS, Earle of Suffolke.  
 WILLIAM, Earle of Northampton.  
 RICHARD Lord Weston, of Neyland.  
 ROBERT, Earle of Lindsey.  
 WILLIAM, Earle of Exeter.

*Iamq; opus exegi.* Thus have I, as I hope, made good, that which at first I undertooke: so to assert the Historie of this most blessed *Saint* and *Martyr*; that neither we become ashamed of Saint GEORGE, nor he of us. In which, though sometimes upon just and necessary causes, I have tooke liberty to digresse a litle: yet in the generall, I have conform'd my selfe to the rule of

Aa 4

Plinie;

*Plinie* ; and kept my selfe unto my title. In the first part, wee have removed those imputations which were cast upon this Storie ; by the practises of *Heretickes* ; and follies of the *Legendaries*. We have given also satisfaction to those doubts, and arguments ; which in these latter ages, have beene made against Saint *George* : and that so thoroughly, and *point per point*, as the saying is ; that I perswade my selfe, there is not anything unsatisfied, which may give occasion to reply. If any man too passionately affected to mens names, and persons ; shall waine the cause in hand, to take upon him the defence of those whose judgments herein are rejected : such I must first enforme, that I respect and reverence those famous Writers, which have thought the contrary ; as much as any : & that I have those excellent copies of themselves, which they have left behind them, in as high esteeme ; as any hee that most adores them. Onely I must conceive my selfe to bee a *Free-man* ; oblig'd to no mans judgement, nor sworn to any mans opinion, of what eminent ranke soever, but left at liberty, to search the way of truth, and trace the foote-steps of antiquitie ; from which I would not gladly swerve. Which protestation first premised, I will bee bold to use Saint *Hieromes* words unto his Reader : *Quæso Lector ut memor tribunalis Domini, &c. nec mihi, nec Adversarijs meis favcas ; neve personas loquentium, sed causam consideres.* The second Part of this discourse, contains the formall justification

Advers. Error.  
Lohan, Hiero.  
fol.

fication of Saint *GEORGE*'s Historie, considered in it selfe: so farre forth, as it hath beene commended to us, in the best Authors. In that, we have confirmed it, first, by the testimony of such Writers of good qualitie ; which have unanimously concurr'd in it : and those both of the *Greeke Church*, and of the *Latine* ; both *Protestants*, and *Papists*. In the next place, we had recourse unto the practise of the *Church Catholike* ; which hath abundantly exprest her good opinion of him : ingiving him such speciall place in her publike *Martyrologies*, and in her *ordinarie Service* ; in taking such a tender care of his precious *Reliques*, and consecrating by his name, so many goodly and magnificent Temples. To this, wee have adjoyn'd the publike honours done unto him, by the greatest *Princes* and *Republicks* in the Christian world. Not onely in erecting Monasteries to his name, and memory ; and instituting Orders of Religious persons to his honour : but, as the times then were, in making him the tutelarie Saint of their *Men of Warre*, the speciall *Patron* of their estates, and military Orders also ; and not so onely, but the *Guardian* of the distressed affaires of *Christianitie*. In the last place, wee haue particularly related the honours done unto him heere in *England* : as generally, in calling Churches by his name, in making him the *Patron* of this most noble Kingdome, in leaving

De gener.  
Cont. Man;

leaving him his place in our publike *Calendars*, and forcing the wilde *Irish* to call upon him in their battailes; so more especially, in dedicating to him, that most Heroicke Order of Saint GEORGE, called commonly the *Garter*. Such honours, and of such high esteeme, as might have beene of force, to make an *English-man*, suspend his censure of him; and to forbear to second any quarrels raised against him: had not Saint AVSTIN truly noted this, to bee a quality of Errour, that whatsoever likes not us, wee would not gladly should bee pleasing unto any others. *Hoc est erroris proprium (saith hee) ut quod cuiq; displicet, id quoque existimet oportere displicere alijs.* What hath beene done by mee, in the contexture and composition of the whole; I leave to bee determined, by all learned and Religious men, who shall happe to reade it: to whose judicious censure, next under his most sacred Majestie, and this most excellent Church whereof I am; I willingly submit my selfe, and my performance. For my part, I resolve of it, with the Author of the *Macchabees*, with whose submission of himselfe I conclude this Treatise: *Ego quoq; in his faciam finem sermonis. Et si quidem bene, & ut Historia competit; hoc & ipse velim: sin autem minus digne, concedendum est mihi.* If I have done well, and as is fitting the Storie; it is

is that which I desired: but if slenderly and meanely, it is that which I could attaine unto.

*And heere shall be an end.*

FINIS.

LONDON.

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